THE ANGEL GVARDIANS CLOCK

TRANSLATED out of Latin into English.

Drexelius (H.)
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THE ANGEL-GVARDIANS CLOCK TRANSLATED out of latin into English

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1651

THE TRANSLATOVR'S PREFACE to his ANGEL-GVARDIAN.

HOLIE ANGEL, I most humbly and ingenuously acknowledge my abilities to be farre inferiour to those of my Authour, and my great vnworthinesse to receaue thy helpe and assistance; both which must consequently cause many things in this my Translation to be weakely and inefficaciously expreſt. But accept, I beseech thee, O glorious Angel, my intention

bent to thy seruice, and (as thou excellently knowest how to do) supply in the hart and minde of the Noble Personage, to whome I dedicate these my endeauours, and of all other Christian Readers, all that, wherein I haue bene defective. In confidence whereof, and vnder the wing of thy protection, I haue presumed to putt my hand to this thy worke.

14 JU 59

THE AVTHOVR'S PREFACE, to his ANGEL-GVARDIAN.

MOST blessed Angel, my best and most louing keeper; I dedicate this my litle booke to all the Angels in heauen; but chiefely to thee I offer it from the bottome of my hart, as proceeding out of my affection bent towards thee. And iustly; since thou hast beund me to thee by innumerable benefits; neither dost thou yet forsake me, though long since vnworthie and vndeseruing. O my most deare Tutour, thou euen as it were cõpellest me by thy innumerable fauours to liue and die vngratefull. By so much certainly thou proouest thyself the more worthie, by how much the more

wicked thy client is. O most watchfull keeper, thou hast of me an vntoward and sleepie disciple; but such is thine and all thy fellowes goodnesse, as that euen to the verie worst of mankinde you do good. And what haue I to repay for thy so manie yeares most faithfull watching ouer me? better haue I nothing; I will euen giue thee back thine owne, as a present. Often hast thou taught me, in diuerse things instructed me, faithfully admonishing, frequently correcting, day and night defending, and constantly directing me; in a word, thou art really without intermission good towards me. Beholde, I haue here (the best I can) putt in order and writing, for the good of manie, thy Aduertisements, which, as it were from thine owne mouth I haue receiued into my weake and confused memorie; here wilt thou often speake

by my words, and I vtter thy meaning. Go on thus, O my moſt deare Tutour, in teaching me, and with me, others, TO PRAY, and TO LIVE; teach vs how TO DIE. To know this, is to be endued with all neceſſarie ſcience: Ignorance in moſt things elſe is more profitable, then knowledge: and if we be well ſeene in this, of what elſe neede we be ſorie to be ignorant? Teach vs then, O my moſt benigne Angel, how we are TO PRAY, TO LIVE, TO DIE.

14 IU 59

THE ANGEL-GVARDIAN to his Charge.

ARE *there not twelue houres in the day?* apply therefore thy minde hourely both day and night in these three demaunds, which according to thy reach and capacitie I will teach thee to vnderstand. But beginning at the last of thy demaunds, I will first teach thee TO DIE. It is the greatest of all businesses, in which a man can erre but once; but that errour will be eternally punished; neither canst thou beginne to liue to God, vnlesse first thou DIE to thyself. Secondly, I will teach thee TO LIVE. For to

Ioh. c. 11.

desire to make a good ende, and to liue ill, is a childish and ridiculous wish. (Neither can one learne TO PRAY well, if he desist not first from doing ill. Friuolous is his prayer, whose action is wicked.) Lastly I will teach thee TO PRAY; and if thou wilt giue creditt to saint Augustin, *He truly knowes rightly how to liue, whoe knowes rightly how to pray.* Thus will I teach thee TO DIE, TO LIVE, TO PRAY; and that hourely. I take the dedication of this litle Booke to all the Angels and to me, as a thing done to our honour; but to whose profitt shall it redounde? yf thou wilt harken to me, my will is, and I commaund thee to dedicate and offer it to the most chast yong men, the children of

Prov: 15. 8. & 28. 9. Isay. 1. 15.

B. MARIE, which are enrolled into her Virginlike sodalitie. Great is the amitie betweene them and vs; neither is anie thing more deare to vs, then the most chast familiaritie, which we haue with them. According then to the law and custome of friendship, we will that all that, which is ours, be also theirs. Yf they loue vs, (as without doubt they do) they will louingly embrace our admonitions.

TO THE MOST VERTVOVS AND WORTHIE *yong men and others, that are of the Sodalitie of the most Blessed Virgin Marie, Greeting from our Lord, and from his glorious mother.*

YEe all honour the most blessed *Virgin Marie* mother of *our Lord*; which is certainly a most holie and ancient institution, since this your honour to her or Sodalitie first beganne vnder the holie Crosse of *our Lord* vpon

the mountaine Golgotha. For the first of this Sodalitie, or this Virgin's first adopted sonne was Saint Iohn our *Saviour's* best beloued; hence all you of the Sodalitie and children of this Virgin and mother haue your beginning; but since you are depriued of her presẽce, which saint Iohn enioyed, and that this great Mother is mounted so high aboue all the Quires of Angels, that rightly the Church stileth her *the Queene of Angels*, it will neither be vnfitting nor vnpleasing vnto you to insinuate your selues into an in-

ward familiaritie with them. We dare not denie but the Angels are the deareſt children of that great Mother, and we ought to eſteeme it much, if they vouchſafe to admit vs to be their bretheren. Without all doubt, their friendship is moſt needſſarie to them, who deſire to be eſteemed the children of ſo powerfull a mother. O yee vertuous children of the Sodalitie; I aſſure myſelf, you deſire to obtaine their friedship, and you deſire to be Angels, that you may be equall children with them; and for this cauſe I will in-

ſtantly put into your hands this *Clock of the Angel-Guardians*, to the ende that if the ſhrine be to be honoured in reſpect of the ſainct, I make no doubt, but you will be moſt readie to honour the Angels for their Queene's ſake. For eaſily will he obtaine this Queene to be his Patroneſſe, who hath the courtiers of heauen his ſure friends. I therefore beſeech you and euerie one of you, moſt ſincere Children of the Sodalitie, to vouchſafe cheerefully to looke vpon, and receiue this litle Booke dedicated to the Angels, to their

king and Queene. Neither will the Angels be honoured by you without benefitt to yourſelues. For although this friendship proceede not from their equals, yet will it make you become Peeres with them in heauen. MONACHIVM, MICHELMASDAY 1621.

Yours in Chriſt Ieſus.

HIER. DREX.

TO THE CHRISTIAN READER.

I Conceaue, O my Reader, the ſame to be thy deſire, which was heretofore the Poet's wish; and I believe it to be euerie man's. That, what is ſayd or written, might be short and compendious. So do I intende here in few words, with order and breuitie to teach thee Three things, TO DIE, TO LIVE, and TO PRAY well; Which I endeauour to the honour of the holie Angels, and chiefly of the Angel Guardian. Whoſoeuer thou art, that loueſt the holie Angels, I pray thee deſpiſe not this Booke, which will be of ſo much the greater and more frequent vſe to thee, by how much thy loue encreaſes towards them.

THE I. HOVRE OF THE DAY.

LEARNE TO DIE.

The certaintie of death may teach it thee.

BE mindefull, man, that thou art clay; and that (perhaps shortly) the morning will come, til whose euening thou shalt not liue, or the euening, whose ensuing morning thou shalt not see. *It is decreed, that man shall die.* Death will challenge vs and in deed what is ours. Whosoeuer will learne truly how

1 Cor. 15. 22.
Psal. 89. 48.
Rom. 5. 12.
Ib. 6. 23.
Heb. 9. 27.

how to die, it is needefull for him to practise it hourely. Why doſt thou admit long hopes and delayes? why doſt thou buſie thy minde with great expectations? to morrow perhaps thou wilt be duſt and aſhes. O man walke warily. That black Goddeſſe Death hangs daily ouer euerie one of our heads; and with a watchfull eye expects the running of the laſt graine of ſand from the houreglaſſe of our life. Yf thou wilt do any thing, do it quickly. Thou ſhortly ſhalt poſte hence. Yf thou haſt loued Vertue, or committed ſinne, that will go with thee; and alone from hence accompanie thee. Beare death in minde.

LEARNE TO LIVE.

The law of Patience may teach it thee.

THis vertue rightly deſerues to be eſteemed by thee, in the firſt pla-

ce; it being most necessary, that thou be well habituated therein. For euery where in this life thou wilt finde many things to be suffered. S. Bernard saith: A good life is to perseuer till death in suffering euils, and doing good. Whosoeuer will not suffer, refuseth to liue. *Sorrow* and *paine* shew vs the way to God. He that is afflicted, and murmureth not at it, wanteth not much of attaining to heauen. It is certainly a great euil, not to be able to beare an ill turne. Nothing exasperateth the anger of a sore, more then the impatience of the hurt person. Yf God vseth often to wounde, he vses oftener to cure; especially if one beare his troubles meekely, and with thankes-giuing, and hates not him, from whome they proceede, nor expostulates with God's prouidence, and hath not only learnt to shew himself good in prosperitie. The difficultie of a battle dures oftentimes the longer, that the crowne of the victorie may be the greater. *Patience* is a breast-plate of

Instance of abstinence.

proofe. Vertue in ſuffering ouercometh. It is an excellent Canticle, whilſt thou ſuffereſt, to ſing: *Bleſſed be the name of God.* All impatience gaines the encreaſe of a man's owne griefe, the loſſe of a promiſed rewarde, and the deſeruing of a new punishment. Suffer therefore what thou wouldſt not haue, to the ende thou maiſt obtaine what thou wouldſt haue. For ſufferance doth encreaſe recompēſe.

LEARNE TO PRAY.

An Act of Contrition may teach it thee. Bal: 51.

O Lord' Ieſus Chriſt, true God and man, my Creatour and Redeemer: I am hartily ſory that I haue offended thee, my Lord and God, whome I loue aboue al things; and I reſolutely purpoſe neuer more to ſinne, and to ſhunne

all occasions thereof, as also to Confesse my sinnes, and to performe what soeuer penance shall be enioined me: and in satisfaction for my sinnes I offer thee vp thy bitter passion, thy merits of Blessed MARIE that euer Virgin, and of all the saints in heauen, my owne workes, and my whole life. And I trust in thy infinite goodnesse and mercie, that thou wilt through the vertue of thy precious bloud forgiue me my offences, and grant me so efficacious grace, that I may be able to leade a pious life, and serue thee to my ende; who liuest and raignest with the Father and the Holie-Ghost God, and art blessed without ende.

There is contained in this prayer: 1. an Act of Faith. 2. Sorrow to haue ſinned. 3. the loue of God aboue all things. 4. a purpoſe of a future amendement. 5. an offer of ones ſelfe through Chriſt. 6. a hope of forgiueneſſe through him. 7. a petition for God's grace and aſſiſtance.

SHORT ADVERTISEMENTS touching an Act of Contrition.

CONtrition is ſo precious a thing, that in a moment it is able to expiate a thouſand mortall ſinnes. It reſtoreth man to God, and God's grace to man. It gaines eternal bliſſe, though it happen that he, who hath it, die without oportunitie of Confeſſion. *A ſorrowfull ſpirit, is a ſacrifice to God, God will neuer deſpiſe an humbled and contrite hart.* The chiefe groundworke of Contrition, is the loue of God aboue all things, and it containes three Acts.

The firſt is SORROW for hauing offēded Almighty God, who is moſt

worthy

worthy to be beloued & honored of all aboue all things. Hence it is, that the good, which is loſt by euery mortall ſinne, is infinit; & greater then all gaines whatſoeuer. And the euil, which by euery mortall ſinne is incurred, is alſo infinit, and farre greater then all euils. The loſſe therefore of ſo great a good, and the enduring of ſo great an euill, ſhould with all reaſon impreſſe into vs a greater griefe, then either the loſſe of eſtate or health, or what elſe ſoeuer, or of all togeather. To die a thouſand deathes in this world, is but a ſport, if it be compared with thoſe *eternall* flames of hell, to which one onely deadly ſinne ſubiecteth him.

The ſecond is, A PROPOSE neither for loue nor feare euer to ſinne againe, and to make ſatisfaction for any [illegible] committed. By this firme and reſolute purpoſe a man offereth himſelf ſo ready to obſerue God's commaundements, that he may ſay: O Lord, I am reſolued to keepe thy law, and as neere as I can,

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There is contained in this prayer: 1. an Act of Faith. 2. Sorrow to haue sinned. 3. the loue of God aboue all things. 4. a purpose of a future amendement. 5. an offer of ones selfe through Christ. 6. a hope of forgiueneſſe through him. 7. a petition for God's grace and assistance.

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O my God, punctually to execute, what thou hast commanded.

The third is A HOPE OF PARDON, and A PETITION FOR GRACE, seriously to amende ones life. To Confesse, and not amende, is to tempt God; and it auailes not to aske pardon for ones sinnes, and to fall againe purposely into them. The precious bloud and death of our LO. IESVS doth giue vs confidence, that if we aske it, we may obtaine the serious amendement of our liues after many a grieuous sinne committed.

An accusing of a mans selfe, with a purpose of amendment after a relapse into the same fault, of which he knew he was to haue had great care.

2 Esdr. 8. 20. 21. &c.

O My most louing God; I an vngratefull and lost creature as I

am, do now returne to thee, after hauing tired myself in forbidden waies. I now seeke thee to be my friend, whome myself haue made my ennemie. I haue sinned againe, and haue fallen into the same fault. Alas! I haue admitted into my minde those most dangerous thoughts, and haue repeated those most wicked words, & haue fallen againe into that fault, which I knew would mightily displease thee, and bring much domage to myselfe. I foreknew how carefully I ought to haue preuented those things, and yet I haue not taken heede; by meanes whereof, O mercifull God, I haue offended thy Diuine Maiestie, lost thy grace, depriued myself of heauen, and for a base and vile pleasure, am become subiect to damnation. I know, O Lord, that I ought to haue loued thee aboue all things. I acknowledge, O my God, that thy law and honour ought to be more deare to me, then all things created; and yet I loue myself so much to mine owne losse, that I ha-

ue preferred my honour, my profit, and my luſt, before thy law and honour. Alas, how carnally am I affected; and though I ſhould denie it, yet my workes would proclame it. The world is not only yet vncrucified in me, but it wholy breathes and liues in me. Full I am of wicked motions, of filthy concupiſcences and deſires; and yet would I ſeeme honeſt and good. My very whole life is but a meere inconſtancie & mutabilitie. My exteriour ſenſes runne freely gadding whither they liſt. O how fowle imaginations beſiege my minde! O how hard and inſenſible a ſtone am I, when there is queſtion of doing pennance! I am as forward to ſpeake, as I am rash and inconſiderate in it. I am deafe to admonitions, but moſt attentiue to fables and foolish diſcourſes. Whatſoeuer is ſaid of God or heauen, is both ſtrange and wearisome to me. I am ſufficiently vigilant to my worldly profitt, but altogether dull and drouſy at my praiers. When occaſion of banket-

ting is afforded, I haſten with a longing to it. But towards Diuine ſeruice I creepe like a ſnaile. To plaies and wanton paſtimes I flie as ſwift as an eagle; but to goodneſſe I ſcarce ſtirre. I haſten to any thing forbidden; to enuie and iealoſie I am too much inclined. When I am ſcarce toucht, I grow in anger, and ſtrike; and my tongue hurts, when my hand cánot. None iniureth me, againſt whome I plott not a reuenge. O God, thou knoweſt how the flames of luſt are neere me. Here I diſſemble and couer it; but to thee, O Eye of the world, all things lye open. There is no ſecrett of the hart, which can be hidden from thee. O how often and how great things do I purpoſe to performe which inſtantly vanish away in a ridiculous and wicked kinde of obliuion. I haue reaſon therefore to grieue for hauing ſo often committed things to be repented. And euen this grieues me, that I grieue no more, and that I am not ſo very ſenſible of mine owne miſerie. But now,

though hitherto I haue slowly embraced pietie, and alas haue gladly hastened to vice, henceforth I purpose to do so no more. Now I beginne. no man can perfit his way to heauen, but he, who daily beginnes. I therefore most firmely determine, in confidence of thy helpe, O Lord, most diligently to auoide my former offences and all occasions of sinne. I am now become another man. [redacted] O my Lord, my God, create in me a cleane and chast hart; renew, I beseech thee, in me a right spirit, to the ende, that now at length I may amende my life, loue thee with my whole hart, and so perseuer to the ende.

To obtaine the remission of sinnes.

O God take pittie vpon me most miserable sinner, who haue done vnworthie things, but do suffer worthily; who haue continually sinned,

ned, and seldome repented, impatiently vndergoing thy chastisements. Thou art iust, ô Lord, and righteous is thy iudgement; great hath bene mine offence, and little doe I suffer. O merciefull God, thou dost neither afflict vs iniustly nor cruelly. I know, ô Lord, and am most certaine, that our life is not moued by violent and suddaine motions; but gouerned and disposed by thee our God. Thou hast care of all things, especially of thy seruants, who haue placed their desires in thy most holie will and pleasure. I therefore fly for refuge to the Altar of thy Mercie, and most humbly pray thee, not to punish me according to my sinnes, but to forgiue me according to thy mercie. O my God, I refuse not to be scourged, so thou vouchsafe to giue me patience, that I may praise thee in the midst of my torments, and amende my life. Take pittie on me, O Lord, take pittie on me, and assist me, as thou knowest. Thou art ignorant of nothing, and thou art omnipotent, who

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ueſt world without ende.

Thankes-giuing for all God's benefits.

Psal: 148. 2. The song of the 3 children.

O Lord; lett all the Angels, Archangels & Principalities bleſſe thee; let them praiſe and glorifie thee world without end.

Let the Powers, Vertues, and Dominations bleſſe thee; let them praiſe and glorifie thee world without ende.

Let the Thrones, Cherubins and Seraphins bleſſe thee; let them praiſe and glorifie thee world without ende.

All you Patriarkes and Prophets, bleſſe you our Lord; praiſe and glorifie him world without ende.

All you Apoſtles and Euangeliſts, bleſſe you our Lord; praiſe and glorifie him world without ende.

All you Martyrs and Confeſſours, bleſſe you our Lord; praiſe and glorifie him world without ende.

All you Virgins, and all you saints of heauen, praise & exalt him world without ende.

O God, let thy desired blessing confirme the faithfull, and neuer suffer them to stray from thy will, and vouchsafe them grace to reioyce in thy benefits; through Christ our Lord.

THE II. HOVRE.

LEARNE TO DIE.

The vncertaintie of the houre of death may teach it thee.

BE mindefull that man is but a shadow; and that in the whole world there is no artisan, who can so skilfully make a clock, which can shew him the last day and houre of his life. *Thou canst not know future things by anie messenger.* Death threa-

Eccles. c. 8. 13. 17. c. 9. 12.

tens

tens thee euerie where; and the diuel is alwaies beſetting and vndermining thee; yet thou goeſt on dreamingly, and trifleſt. Why doſt thou diſpoſe of yeares aforehand? and of, I know not how long a life? There is no time ſo short, which thou art ſure to outliue. It is a pleaſing, but a dangerous madneſſe, to hope for a long life, and hardly euer to thinke of a good life. It is a buſineſſe of conſequence, and long in learning, how to departe with a quiet and indifferent minde, when that houre comes, which is as inevitable as vncertaine.

Eccles. 9.12. *Man knowes not his ende; but as fishes are taken with a hooke, and birdes with a nett; ſo are men in an euil houre, when Death comes ſuddenly vpon them.* Remember that thou art to die.

LEARNE TO LIVE.

The law of Obedience may teach it thee.

Whosoeuer resisteth power, resisteth the ordinance of God; and they who resist, worke their owne damnation. Rom. 13. 1. 2.

Sacrifices were heretofore acceptable to God; but obedience was euer the more welcome. Whosoeuer would haue God heare his praiers, let him harken to his Superiour, and learne to obey him. Sooner is heard the prayer of one obedient, then of a thousand refractarie persons. He that is obedient, heedes not how pleasing and easy the commaundemēt is, but contenteth himself, that it is commaunded; vnlesse it be against God. By other vertues we only fight with the diuel; by patience we ouercome him. When thou hast learned to obey, thou wilt know how to commaunde; and that in heauen.

Gen. 4. 19. 1 Sam. 15. 22. Prou. 7. 23. Rom. 6. 16. Rom. 13. 1. 2. Titus 3. 1. Heb. 13. 7.

LEARNE TO PRAY.

These three petitions being both exceeding short and good, may teach it thee.

1.

BLessed be God in all eternitie.

2.

Take pittie vpon me, O God, according to thy great mercie; although I am, ô Lord, vnworthie of the least of thy mercies.

3.

O my Lord and my God, I offer myself wholy to thy disposing; thy will be done.

Obseruations to be pondered in these 3. short praiers.

1.

THe first is taken from the mouth of the Prophets Dauid and Zacharias; the second from the same king Dauid, and the Patriarke Iacob; the third from Christ's owne mouth, and his Apostle S. Thomas; and these verie same petitions are often reiterated in other places of holie scripture.

Sam. 1. Reg. 25. 32. Luc. c. 1. 68. Psal. 59. 1. 471. 6. Gen 32 9. 10. 11 Math. 6. 9. 10. 25. 41 Ioh. 20 27. 28.

2.

These three litle prayers containe all the perfections of well praying; to witt, the praising of God, thankesgiuing, imploring his helpe, asking his pardon, humbling our mindes, offering ourselues, the worshipping of God, the sacrifizing of our wills, which is the principall effect of loue, and the summe of all good desires.

3.

These three litle prayers are as

three

three golden shaftes, which, when they flie not only from a man's mouth, but from his hart, nothing hindreth them, nor do they stay, till they penetrate (if we may say so) God's owne hart.

4.

These prayers are like bellowes, by whose continuall blast the fire of a most sincere loue towards God, is continued, fedd, stirred vp, and encreased. It is almost incredible to declare, how gratefull it is to God, and how profitable to man, *by these and such like prayers* to stirre vp continually, ones minde to God, and vnite it to him.

5.

Of these one may say most truly, *By how much the oftener they be repeated so much the better it is.* A thousand and a thousand times were not too often, so there be an agreement betweene the hart and the mouth; and that there be as well the consent of the minde, as the labour of the lippes. For as it is impossible, but that

the

the fire will kindle and flash, when the lighted match falleth vpon the gunne-powder; so certainly cannot euen one of these prayers and the hart of man meete, but that the fire of diuine loue must needes worke his effect.

6.

There is no neede alwaies to pronounce or thinke of these three prayers togeather; oftentimes one of them suffiseth, and chiefly the first, which some hundred of times may breake out in the day, especially these three words: *Blessed be God*; *blessed be God*. Neither is it alwaies needefull to vtter them vocally (though it be good) but it suffiseth to repeate them in ones minde.

7.

These deuout prayers to God are most conuenient for men, who are full of businesses, sick, afflicted or distressed, from whome it were hard to exact long prayers; but then wholy to omit praying, were impious, and forbidden by Christ; *Because we must*

Luc. 18. *continually pray, and not deſiſt.* This law therefore is excellent for all ſorts of people. By how much more our buſineſſe doth vrge, paine, or ſmarte; by how much more it keſomeneſſe, griefe, ſickneſſe, or affliction doth preſſe; ſo much the more ardently ſhould we cry out: *Bleſſed be God bleſſed be God in all eternitie*; or *Take pittie vpon me, ô God*; Or this, which is moſt excellent: *Let thy will be done, let it be done; thy will, O Lord, and not mine* This is with great ardour to be repeated; and moſt of all, when we perceaue the obſtinacie of our owne wills.

8.

There are ſome, who often both in hart and mouth repeate them; and can auouch, that they finde, that the ſeldomer they vſe them, the worſe it is for them, and the oftener, the better. Certainly it is a wonderfull thing, what manie holie men haue felt by the meanes of ſuch Iaculatorie prayers, as theſe; and as it were by often burſting forth into deuotion

towards

towards God. There are winged prayers, which carrie vp the minde, and place it in tranquillitie; and by a gentle blast of loue do kindle it, and do so vnite diuine and humane loue, that at length it seemes bitter to a man, to desire anie thing contrarie to God's will. S. Chrisostome (as Nicephorus saith of him,) at his last gaspe burst forth into these his last words: *Glorie be to thee, O Lord, from all things.* It was an excellent cry of the people in the Ghospel: *God hath done all things well. Therefore Blessed be God in all eternitie.* Lib. 13 c. 37. Mar. 7

9.

None ought to be dishartened, though at first these prayers seeme neither pleasing nor profitable, since nothing can in the beginning be perfited. Vse and continued reiteration will render this manner of prayer both easie and profitable; so that this office be not of the tongue alone, though of the hart alone it may be. Yf the voice be present, let not the hart be absent. Workes, which proceede

ceede ioyntly from them, cannot but make our prayers to God, fruitfull to vs.

A deuout aspiration to all the Angels.

OYow Angels, Archangels, Thrones and Dominations, Principalities and Powers, Vertues, Cherubins, and Seraphins, and all yee Saints of heauen, intercede for vs now and in the houre of our death. Amen.

THE III. HOVRE.

LEARNE TO DIE.

Differred pennance may teach it thee.

REmember that man is like grasse; and (if thou canst) differre not the amendement of thy life frō yeare to yeare, from moneth to moneth, from weeke to weeke, nor from one day to another. To morrow pennance may be too late; beginne therefore to day. It is a great testimony of health, to vnderstand ones disease; & a great parte of goodnesse consists in desiring to do good. It is most dangerous in a disease, when the patient hath lost the feeling of it. And alas, what is more miserable, then a wretch not commiserating his owne case.

Psal. 90.5.
Ezech. 14.6.
Josl. 2.14.
Luke. 13.3.
Rom. 2.4.
Act. 17.30.
Revel. 2.21.

Make haste about thy businesse; thy death approches, not lamely, but with a swift foote; and it will instantly ouertake thee; suspect that it will be to morrow; and grieue, and amende thyselfe to day. This (saith S. Augustin) draweth manie into perdition, that they still cry: TO MORROW, TO MORROW; and the doore is quickly shutt against them. Beare this therefore still in minde; THOV ART TO DIE.

LEARNE TO LIVE.

The law of Temperance may teach it thee.

THou oughtest *to suffer* many things, but certainly *to abstaine* from more. Sinne watcheth still at the doore; which vnlesse thou openest, it will not enter. Temperance appoints a meane in all things. It commaundeth, that a man be sober of diet, that he be cloathed, but yet

gal. 5. 23.
2 Pet. 1. 16.
Luk. 21. 34.
Rom. 13. 13.
1 Tim. 2. 9.
Prou. 21. 17.
2 Tim. 3. 4.
Isay. 48.

accor-

according to his condition; that he carefully obſerue *a meane* in all things, *leaſt any thing be ouermuch*. Nothing is ſafe, which exceedes a meane. It is an excellent meane to be obſerued by thoſe, who naturally couett, not to deſire what they would, but what they ought; and it is better & a farre greater contentment, to ly vpon ſtraw with a quiet conſcience, then in a bed of golde, & withall to be agitated with troubles in our mindes. A glutton takes the modell of his life from the kitchin and his pallat; but to a temperate man ſobrietie affordes a patterne. Fortune yeildeth ſumptuous fare; but Temperance prouides it be frugally vſed. To a temperate man God and reaſon are lawes; but an intemperate man hearkens to nothing but to pleaſure and his belly.

LEARNE TO PRAY.

The litle Office of the Angel-guardian may teach it thee.

The little Office of the Angel-guardian. At Mattins.

℣. God hath giuen his Angels charge ouer thee; that they keepe thee in all thy waies. ℟. Amen.

The verse.

O Lord, open thou my lippes.
℟. And my mouth shall shew forth thy praise.
℣. O God, incline to mine ayde;
℟. O Lord, make haste to helpe me.
℣. Glorie be to the Father, and to the sonne &c.
℟. As it was in the beginning, both now and euer, world without ende, Amen. Alleluia.

From septuagesima to Easter, in steede of Alleluia *is saide*: Praise be to thee, O Lord, king of æternall glory.

THE HYMNE.

WE sing of Angels-guardians of man kinde
Whome God our heauenly Father hath assign'd
For our assistance, least the mortall foe
Our soules by craft and malice ouerthrow.

Antiphone. O holy Angels our Guardians defend vs in the combat that we perish not in thy dreadfull iudgments.

℣. In the sight of the Angels I will sing to thee, O God. ℟. I will adore at thy holy temple, and I will confesse to thy name.

Let vs pray.

O God who by thy vnspeakable prouidence vouchsafest to send the holy Angels for our custody; graunt to thy humble supplians to bee alwaies defended by their protection, and to enioy their euerlasting societie; through

our Lord Iesus Christ thy sonne &c.

AT PRIME.

℣. God hath giuen his Angels charge ouer thee; that they may keepe thee in all thy waies. ℟. Amen.
℣. O God, incline to my aide;
℟. O Lord, make haste to helpe me.
℣. Glory be to the Father &c. Alleluia.

THE HYMNE.

THe trayterous angel seing himself destroy'd
Fall'n from the honour, which he once enioy'd
Inflam'd with enuy striues to dispossesse
Of heauenly ioyes, whome God hath chosen to blesse.
Antiph. O holy Angels, our guardians &c. *as before.*
℣. In the sight of the Angels I will sing to thee, o my God. ℟. I will adore at thy holy temple, and I will confesse to thy name.

Let vs pray.

O God, who by thy vnspeakable prouidence vouchsafest to send the holy Angels &c.

AT THIRD.

℣. God hath giuen his Angels charge ouer thee &c. *as before.*

℣. O God, incline to my ayde;

℟. O Lord, make haste to helpe me.

℣. Glory be to the Father &c. Alleluia.

THE HYMNE.

O Yee watchfull Guardians still attend
And euer from all harme your charge defend;
Keepe both our soules and bodies from annoy
Who your so firme protection do enioy.

Antiph. O holy Angels our &c.

℣. In the sight of the Angels &c.

Let vs pray.

O God, who by thy vnſpeakable prouidence vouchſafeſt to ſend the holy Angels &c. *as before.*

AT SIXTH.

℣. God hath giuen his Angels charge &c.
℣. O God, incline &c. ℟. O Lord, make &c.
℣. Glory be to the Father &c. Alleluia.

THE HYMNE.

O Chriſt, in whome Angels their glory finde
Gouernour and Creatour of mankinde;
This fauourable grace to vs extend,
That we may to th'eternall heauen aſcend.

Antiph. O holy Angels our &c.
℣. In the ſight &c. ℟. I wil adore at &c.

Let vs pray.

O God, who by thy vnſpeakable prouidence vouchſafeſt to ſend the holy &c.

AT NINTH.

℣. God hath giuen his Angels charge &c.

℣. O God, incline &c. ℟. O Lord, &c.

℣. Glory be to the Father &c. Alleluia.

The Hymne.

SEnd downe from heauen the Angel
Of peace, the great ſaint Michel;
That coming often at our n eede
All things may proſp'rouſly ſucceede

Antiph. O holy Angels our Guardians &c.

℣. In the ſight &c. ℟. I will adore &c. *Let vs pray.*

O God, who by thy vnſpeakable prouidence &c.

AT EVENSONG.

℣. God hath giuen his Angels charge &c.

℣. O God, incline &c. ℟. O Lord, make &c.

℣. Glory be to the Father &c. Alleluia.

THE HYMNE.

LEt Gabriel the Angel ſtrong
Defend & ſaue vs from all wrõg
And viſiting vs frequently
Defend vs from our ennemie.

Antiph. O holy Angels our guardians &c.

℣. In ſight of the Angels &c. ℟. I will &c.

Let vs pray.

OGOD who by thy vnſpeakable prouidence &c.

AT COMPLINE.

℣. God hath giuen his Angels charge &c.

℣.

The verse.

COnuert vs, ô Lord our Saiuiour;

℟. And auert thy anger from vs.

℣. O God, incline. ℟. O Lord, make &c.

℣. Glory be to the Father &c. Alleluia.

THE HYMNE.

COme also Raphael the diuine
Angel of God, the medicine,
By whome our soules, which are infected
May healed be, our deedes directed.

Antiph. O holy Angels our &c.

℣. In the sight &c. ℟. I will adore &c.

Let vs pray.

OGOD, who, by thy vnspeakable prouidence, &c.

THE COMMENDATION.

THese Houres, ô Angel-Guardis, for thy sake
I haue rehears'd, them with fauour take;
Protect me in the dangerous agony
Of death, and bring me to felicity.

O Angel of God
My keeper who art,
Committed to thee
By the diuine part
Defend me this day
Enlighten my hart, Amen.

THE IIII. HOVRE.

LEARNE TO DIE.

The vaine & fruitlesse wishes of the dãned, may teach it thee.

REmember that man is but like a bubble; and ponder seriously, what the damned would giue for one little houre of our time, and thou art so prodigall in spending slouthfully so manie. Liue still mindefull of death. Time flieth; and nothing swifter then yeares. The law of death is rigorous and inexitable: we must all die. As soone

as we are borne, we become subiect to this tribute: that we must die. Death will discouer what we haue profited in our life; therefore whilst thou maist, endeauour to profite and to do good workes; there is one, whoe will rewarde thy labours. Thou maist be sure God doth perpetually and attentiuely beholde thy workes; & as he knowes the number of thy haires, so will he keepe reckoning of thy thoughts, either that he may rewarde them or punish thē, & that eternally. Beare death in minde.

LEARNE TO LIVE.

The law of fidelity towards God may teach it thee.

BY how much more thou oughtest to diffide in thyself, so much the more oughtest thou to confide in God, in whome in all things, and alwaies all trust is to be reposed. They who trust in our Lord, shall be like

mount Sion neuer moued. Confide in God, and that with as free and generous affection as thou canst. Why doest thou feare? God will prouide. Our Lord doth gouerne thee, and nothing shall be wanting. Why art thou troubled, though thy enemy should draw thy limbes asunder, yet God numbreth the haires of thy head. Feare not therefore the losse of thy limbes, when thou art assured of the number of thy haires. S. Augustin sayth; Giue credit to me in this, that the life of good men is so throughout all affaires and moments of time ruled and ordered by God, that all things will redound to their good. He sailes securely, who casts his anker vpon God's prouidence; and trusts to him in all things.

Genes. 22.

Serm. 4. de fest. u. Mart.

LEARNE TO PRAY.

The Letanies ~~of the Angels~~ may teach it thee.

LOrd haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Christ heare vs.
Christ gratiously heare vs.
O God the Father of heauen; haue mercy vpon vs.
O God the sonne Redeemer of the world; haue mercy vpon vs.
O God the Holy Ghost, haue mercie vpon vs.
Holy Mary Queene of Angels; Pray for vs.
Holy S. Michell, who still defendst the people of God; ~~Pray for vs.~~
Holy Michell, who didst thrust Lucifer downe from heauen, with all his rebellious cõpanie; ~~Pray for vs.~~
Holy Michell, who didst throw headlong into hell the accuser of

our

our bretheren; ~~Pray for vs.~~

Dan. 2. 19. 8. 16. ✠ Holie Gabriel, who didst lay open the vision to Daniel; ~~Pray for vs.~~

Luk. 1. 13. 19. ✠ Holie Gabriel, who didst foretell the birth and ministerie of S. Iohn; ~~Pray for vs.~~

Luke. 1. 26. 27. 28. ✠ Holie Gabriel, who were the messenger to announce the Incarnation of the Diuine Word; ~~Pray for vs.~~

Tob. 5. 4. 11. ✠ Holie Raphael, who didst leade Tobias safely to and fro; Pray for vs.

Tob. 8 ✠ Holie Raphael, who didst dispossesse Sara; ~~Pray for vs.~~

Tob. 11. ✠ Holie Raphael, who didst restore sight to Tobias; ~~Pray for vs.~~

9 ✠ Holie Seraphins. Pray for vs.

8 ✠ Holie Cherubins. Pray for vs.

7 ✠ Holie Thrones. Pray for vs.

6 ✠ Holie Dominations. Pray for vs.

5 ✠ Holie Vertues. Pray for vs.

4 ✠ Holie Powers. Pray for vs.

3 ✠ Holie Principalities. Pray for vs.

2 ✠ Holie Archangels. Pray for vs.

1 ✠ Holie Angels. Pray for vs.

✠ You that sitt vpon the high and eleuated Throne of God; ~~Pray for vs.~~

✠ Yee that sing continually to God

Holie

Holie, Holie, Holie, ~~Pray for vs.~~

Yee that dissipate dar kenesse, and illuminate our mindes; ~~Pray for vs.~~

Yee that denounce diuine things to men, ~~Pray for vs.~~

Yee that haue receaued the custodie of mankinde frō God; ~~Pray for vs.~~

Yee who euer beholde the face of our Father in heauen; ~~Pray for vs.~~

Yee that reioice at the repentance of a sinner; ~~Pray for vs.~~

Yee that brought forth Lot from the middle of sinners; ~~Pray for vs.~~

Yee that ascended and descended by the ladder of Iacob; ~~Pray for vs.~~

Yee that did deliuer the law to Moises on mount Sina; ~~Pray for vs.~~

Yee that did denounce ioy to mankinde at the birth of Christ; ~~Pray~~

Yee who serued Christ in the desert; ~~Pray for vs.~~

Yee who carried Lazarus into Abraham's bosome; ~~Pray for vs.~~

Yee who sate in white at the sepulcher of Christ; ~~Pray for vs.~~

Yee who after the Ascēsion of Christ appeared to his Disciples; ~~Pray for~~

Yee who ſhall go before Chriſt with the ſigne of the Croſſe, when he comes to his iudgement ſeate; Pray for vs.

Yee who ſhall gather togeather the Elect from the midſt of the wicked; Pray for vs.

Yee who ſhall ſeparate the euil men from the midſt of the iuſt; Pray for vs.

Yee who carrie vp the praiers of ſuppliants to God; Pray for vs.

Yee who aſſiſt the dying; Pray for vs.

Yee, who leade to heauen the ſoules of iuſt men purged from all ſpott of ſinne; Pray for vs.

Yee who do miraculous and prodigious things through the power of God; Pray for vs.

Yee who are ſent to ſerue thoſe, who are to receaue the inheritance of their ſaluation; Pray for vs.

Yee who are appointed ouer kingdomes and prouinces; Pray for vs.

Yee who often diſſipate whole armies of ennemies; Pray for vs.

Yee who often deliuer, the ſeruants

of God, from prison & other dangers of life; ~~Pray for vs.~~

Yee who often haue bene comforters to Martyrs in their torments; ~~Pray for vs.~~

Yee who are wont with a peculiar care to cherish the Prelats of the Church, and those Princes, which are cherishers of it; ~~Pray for vs.~~

O all yee holie Orders of blessed Saints; ~~Pray for vs.~~

From all dangers through thy holie Angels; Deliuer vs ô Lord.

From all heresie and schisme; Deliuer vs ô Lord.

From plague, famine, and warre; Deliuer vs ô Lord.

From suddain and vnprouided death; Deliuer vs ô Lord.

From eternall death; Deliuer vs ô Lord.

We sinners; Beseech thee to heare vs.

For thy holie Angels sake; we beseech thee to heare vs.

That thou spare vs; we beseech thee to heare vs.

That thou pardon vs; we beseech

thee

thee to heare vs.

That thou vouchsafe to gouerne and preserue thy holie Church: we beseech thee to heare vs.

That thou vouchsafe to preserue our Apostolike Prelats and all Ecclesiasticall Orders in holie Religion: we beseech the &c.

That thou grant peace and vnitie to the Emperour and all Christian Princes: we beseech the &c.

That thou vouchsafe to giue and preserue the fruits of the earth: we beseech the &c.

That thou vouchsafe to giue eternall rest to all faithfull departed: we beseech thee to heare vs.

Lamb of God, that takest away the sinnes of the world: Spare vs ô Lord.

Lamb of God, who takest away the sinnes of the world: Heare vs ô Lord.

Lamb of God, that takest away the sinnes of the world: Haue mercie vpon vs.

O Christ, heare vs.

O Christ graciously heare vs.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father &c.

A Psalme composed of diuers Psalmes.

PRaise yee our Lord all yee in heauen, praise him in the highest.

Praise him all yee his Angels, and all his vertues.

Praise yee our Lord all yee his Angels powerfull in vertues.

Executours of his word, and diligent obserners of his commaund's.

Blesse yee our Lord, all yee his vertues, and yee his ministers, which performe his diuine will and pleasure.

My soule, blesse our Lord, and forgett not his benefits, who redeemes thy life from vtter ruine, & crownes thee in his mercy and compassions.

Because he hath giuen his Angels charge ouer thee, that they keepe thee in all thy waies.

They will carrie thee in their armes, least thou trippe with thy foote against a stone.

Thou shalt walke vpon the serpẽt and basiliske, and thou shalt treade downe the lyon and the dragon.

The Angel of our Lord will come amongst those that feare him, and will preserue them from all danger.

Glorie be to the Father &c.

℣. In the sight of the Angels I will sing to thee, O my God.

℟. I will adore at thy holie temple, and I will confesse to thy holie name.

℣. Lord, heare my prayer.

℟. And let my cry come vnto thee.

Let vs pray.

OMnipotent and mercyfull God, who hast vouchsafed to strengthen vs with Angelicall custody, grant, we beseech thee, that being secured by so great a protection, we may be freed from euil thoughts in our mindes, and from all aduersities of body; through our Lord Iesus Christ thy sonne, who liueth and raigneth

gneth God in vnitie with the Holie-Ghoſt, world without, ende, Amen.

THE V. HOVRE.

LEARNE TO DIE.

Death's continuall praying vpon mankinde, may teach it thee.

REmember that man is Vanitie; and that thou art not only to die, but doſt daily & hourely die. The beginning of this life is alſo the beginning of death. (The firſt houre, which giueth life, doth both maime and waſt it.) Death ſhares with thee in this verie day, in which thou liueſt. Whatſoeuer thou doſt, regarde thy ende. Short are the daies of man; Job. 14. 1. 2

and

and God numbres his houres. The bounders of his life are appointed, which he ſhall not ouerpaſſe, alas he cannot! And not only can he not ouerpaſſe them, but euen knowes not, how neere they are to him. Wilt thou be freed from ſuddain death? thinke then continually vpon death. That is euer to be learned, which cannot be tried, whether we know it or not. Meditate vpon death: for no man doth vnprouidedly die, who thinkes ſtill he is to die. Thinke then on death.

Iob.c. 14.12.

LEARNE TO LIVE.

The law of Iuſtice may teach it thee.

IT is the office of vertue to hate Iniuſtice, and all the companions thereof: ſuch as are treacherous deceipts and iniuries. Receaue them rather, then inferre them. It is not the law of the world, but Chriſt's law, that

to him, who snatches away thy cloak, thou shouldst also adde thereunto thy coate to relieue him. And what doth it auaile thee to haue monie in thy purse, and a sting in thy cõscience. Losse is still to be preferred before an vnlawfull gaine. *What will it auaile a man, though he gaine the whole world, and loose his soule?* But in these times, such is the practise of life and manners, as that the name of Iustice is religiously obserued; but Iustice it self is wrested to euery man's sense and profitt. Many desire to be esteemed iust; but few striue to be so. It is a great parte of Iustice, that thou do not thyselfe, what in others thou esteemest vitious. Learne Iustice, you mortall men, and contemne not the Deitie.

Mat. c. 8. 36.

LEARNE TO PRAY.

These prayers may teach it thee.

O GOD who disposest the ministery both of men and Angels in

wonder-

wonderfull order, grant propitiously, that our life may be guarded on earth by them, who faithfully serue and attend on thee in heauen. *Amen.*

O most louing God, whose immense goodnesse and wisedome doth wonderfully appeare in all thy holie Angels; I humbly beseech thee, that by their Angelicall suffrages for me thou wilt graciously receiue all my workes, and grant that they may redound to my saluation; through Christ our Lord.

O eternall God, I humbly beseech thy goodnesse, that through the prayers & merits of all thy Angels & Archangels, what is wanting of my loue to thee, may be recompensed by their most ardent loue towards thee; through the same our Lord Iesus Christ thy sonne, who liueth and raigneth with thee and the Holie Ghost world without ende. Amen.

THE

THE VI. HOVRE.

LEARNE TO DIE.

The daily burials of many, may teach it thee.

REmember that man is but durt; and how manie there be, who, I will not say this day, but euen this houre are to be called frō this life before the Tribunal seate of the highest Iudge; and how many of them are damned; And thus not only often, but continually thinke of thy mortality. Nothing can equally auaile thee towards the gaining of Temperance in all things, as the frequent reflecting vpon the breuity and vncertaintie of this life: *Reioyce not at the death of thy enemy, knowing that we are all to die.* Attende therefore to thyself. Whosoeuer hath a begin-

Eccles. 8.7. Gen. 10. 6.

Eccles. 8. 7.

ning, may also feare his ende. We shall *all passe that way*. Some shall leade, but euerie one of vs shall follow, according to the order, wherein death shall call. Looke to thyself; for to die daily, is the gaining of life. Remember therefore to die.

LEARNE TO LIVE.

The law of Mercy may teach it thee.

Mat. 9 13. TRuth it self saith; *I desire mercy, and not sacrifice*, It is fitt to helpe
Psal. 37. 21. the needy, and not the rich. He spil-
Prou. 14. 21. les, who poures into a vessell already
Isa. 16. 6. full. And that is rather preserued,
Luk. 21. 2. which is putt into empty vessels. The
Hos. 14. 8. meales afforded to the hungry re-
Micah. 6. 8. dound more to thy praise, then plen-
Coloss. 3. 12. tiefull banketts made to gluttons.
Matth. 5. 7. Most wonderfull it is, that in the full
Rom. 6. 36. assembly of those, who shall rise from death at the day of Iudgement in sight of all the Angels, Christ will

not say, that Abel was the first Martyr; that Abraham excelled in obedience; that Noë preserued the world; that Moises gaue the law, or that Peter, first ascended the Crosse of Iesus; all these things, I say, the chief Iudge will passe ouer in silence, and only proclaime, who it is, that hath fed the hungry, clothed the naked, and lodged pilgrims. Obserue, that whatsoeuer is giuen to the poore, is but lent; for whatsoeuer is so bestowed, will be returned with most rich and abundant rewarde. The gainefullest trade and most knowen to the keepers of heauen-gates, is almes-deedes; but of all almes the most precious and chiefest is, TO LOVE OVR ENEMIES.

LEARNE TO PRAY.

Prayers in commemoration of S. Michell the Archangel may teach it thee.

1. O Lord, we beseech thee, that the glorious intercession of S. Michell thy Archangel may euer and euerie where protect vs, and bring vs to life euerlasting: through Christ our Lord, Amen.

O most glorious Prince, O Michell the Archangel, be mindefull of vs, and intercede for vs to the sonne of God, here and euerie where, for euer.

Reioycing through the commemoration of blessed S. Michell thy Archangel, we humbly beseech thee, O Lord, that what we cannot obtaine through our owne deserts, may be supplyed by his intercession; through Christ our Lord.

THE VII. HOVRE.

LEARNE TO DIE.

The irrecouerable losse of time may teach it thee.

Iob. 7. 1.
Psal. 89. 47
Eccles. 3. 1.
Ecclus. 16. 8.
Rom. 12. 12

REmember that man is but like a sparke; and that not only thy words, but thy time doth flie away, and is neuer to be recalled more then a house consumed with fire. The losse will fall vpon thee; and no pretious stones can be compared to the price of thy lost time. All gemmes and pearles are to be valued but as straw in comparison of the worth of time. Neither is there anie more hurtfull theft, then to steale time from ones self, either by doing euil, or doing nothing. There be waies to recouer all things but

only time. It would be thought a great losse, to loose a thousand pounds, and a greater to loose ones good name; but no losse like that of time. For the more it is wasted in vaine, the more frightfully will death approch to vs; whereof thou must be continually mindefull.

LEARNE TO LIVE.

The law of mildenesse may teach it thee.

Eccl 3. 17 O *Sonne performe thy workes with mildenesse, and thou shalt be beloued*
Prou. 22. 26. *aboue the glorie of men.* Whatsoeuer
Matth. 5. 5. thou saist or dost, aboue all things let
& 11. 29. thy words and countenance be good.
1 Pet. 3. 4. *Blessed be the meeke.* The heauenlie
2 Tim. 2. 25. cittie Ierusalem is not a spoile for
2 Cor. 10. 1. warriers, but a hopefull inheritance
Colos. 3. 12. *of the meeke.* They are meeke, who
Tit. 3. 2. giue way, and resist not an euill and wicked turne, but requite euil with good. There be some, who are milde;

but

but it is ſo long as all things proceede according to their owne wills. Stirre vp aſhes, and preſently you perceaue the fire, that is to ſay, an offered iniurie doth inſtantly reueale what otherwiſe lies hidden in a man's hart. It is a great propertie of a good courage, to know, how to be appeaſed, and that one be not ignorant, how to ſubdue his owne paſſions; and how with a milde and cheerfull countenance to diſgeſt iniuries and offences done to him. A truly milde man is tractable like wax, meeke like any doue, ſoft and ſupple like oyle.

LEARNE TO PRAY.

Prayers to thy Angel-guardiã, to the Mother of Christ, and to Christ himself, may teach it thee.

1. TO THY ANGEL-GVARDIAN.

ALL haile, O holie Angel of God, O noble Prince, my faithfull keeper, to whome the Diuine, goodnesse hath deliuered me to be preserued, after God; how much do I owe thee for thy charitie, with which so many yeares and by seuerall meanes, thou hast faithfully and clemently assisted me, and dost daily procure the health both of my hodie and soule? I commende myself to thee this day, that thou being my captain, I may be preserued vnhurt by the malignant enemie, and that I may perseuer in the grace of God, firme and constant

to my laſt gaſpe, and may praiſe with thee in heauen Chriſt our Lord for all eternity.

2. *To the Bleſſed Virgin Marie. Twelue Salutations likened to ſo manie ſtarres.*

ALl haile, honour of the world and euerlaſting lamp.

All haile, eye of the world, gate of heauen, and glorie of Seraphins.

All haile, moſt pure mother, whome wicked thought neuer durſt inuade.

All haile, great and portending miracle of the world.

All haile, moſt adorned pallace of the higheſt King, magazine of life, and field full of all odoriferous fragrancie of the Holie-Ghoſt.

All haile, O hidden treaſure of grace; who didſt alone beare the Word, which beareth all things.

All haile, O admirable vessell of election; all haile, O mother of the Sonne, daughter of the Father, and spouse of the Holie-ghost.

All haile, cleare cloude; haile O pillar of fire, which shewest the way to the people of God through the desert of this world.

All haile, most pure fleece, wett with the dew of heauen, by whome and in whome the Pastour became a Lamb.

All haile, O scepter of learning, temple of deuotion, the most sumptuous treasurie of all guifts.

All haile, O Paradice of new Adam; all haile, O golden Vrne, which containes the heauēlie Manna.

All haile, light of the faithfull, container of the infinite, the altar of chast soules; all haile eternall and ineffable ioy.

The names of the Fathers, from whome We haue receaued these ſtarre-like ſalutations.

CYrillus *Alexandrinus*, *Epiphanius*, *Eliæ Cretenſis*, *Fulgentius*, *Gregorius Nicomedienſis*, *Gregorius Neoceſarienſis*, *Hildefonſus Toletanus*, *Origenes*, *Proclus*, *Sophronius*, *Theodoretus*, *Methodius Olympius*.

To theſe as it were 12. Apoſtles, S. Bernard (as was S. Paul) deſerues to be added. S. Bernard could not containe himſelf, but thus cries out to the MOTHER OF OVR LORD *from the verie bottome of his hart.*

All haile, O Queene Virgin; All haile, O Ocean moſt full of pearles and precious ſtones.

Neither was this ſufficient, but inuiting the whole world to the ver-

ration of this Mother of God, he sayth thus: *Let vs honour Marie from our whole harts; because such is his will, who would haue vs to receaue all by Marie.*

3. *To Christ.*

O Good IESVS: I serue thee too imperfitly, I praise and loue thee too coldely. Alas, how farre am I frō the true denying of myself, from true humilitie, patience, and charitie. I beseech thee to supply for what is wanting in me, and to offer thy diuine hart to thy Father for me. O Lord IESVS Christ, let me loue thee only for thyself, and let me loue nothing but in thee. O Lord IESVS Christ, encrease my labour and paine, so thou encrease also my loue. O Lord IESVS Christ, grant to me, that I may be only delighted in thy most holie will and pleasure, and that aboue all things I may rest therein.

THE VIII. HOVRE.

LEARNE TO DIE.

The feare of the Iudgement, which hangs ouer thy head, may teach it thee.

REmember that man is duſt; and aske thy conſcience, if God ſhould call thee at this inſtant before his Iudgement ſeate, whether it were readie to giue vp an accompt: Say not: *to morrow*; for God hath promiſed mercy to thy amendment: but hath not promiſed *to morrow* to thy delay. Alas, alas, how miſerable are we all! what a thinge of nothing is whole man! what a play and May-game is any thing which is ſaid to be in this world! Go to therefore, and bid farewell to humane things,

Eccles. 12. 14.
Rom. 14. 10.
Iam. 2. 6. 9.
Pſal. 18. 22.
amos. 8. 2.
1 Pet. 2. 14.

and

and prepare thyself to giue vp thy last accompt. Thou art called to the tribunall-seate of God; no delay will serue, no euasions, no puttings off; thou must gett thee hence. Leaue thy tergiuersations; thou must giue accompt. Excuse not thyself; for as thou hast done, so shalt thou be iudged. Remember to die.

LEARNE TO LIVE.

The law of Truth may teach it thee.

Eccl. 37.16. Psal. 34.5. 6. Leuit: 12.19. Ezech: 8.16.19. Malac: 2.6. Eph: 4.25. & 5.9. Sapient. 1.11.

LEt truth go before all thy workes. For God requires truth. Let not thy tongue know, how to sweare or lye. Endeauour so to tell truth, as if thou didst thinke, whatsoeuer thou sayst, thou wert readie to sweare it. It is not the part of a sincere and honest man, to haue one thing hidden in his breast, and another readie at his tongues ende. Truth, as it is euerie where the mother of sanctitie, so

is it euerie where to be beloued; and no two things are so consonane, and of so neere an affinitie, as *Vertue and Truth*. Truth is oftentimes oppressed, but neuer so ouerwhelmed, but that at length it is discouered. It is often wrestled withall, but neuer ouercome. A louer of vertue needes feare no reprehender; for he, who reprehends, is either an ennemie, or a friend; yf an ennemie insult, he is to be borne with; if a friend erre, he is to be tought; or if he can teach, he is to be harkened to. To counterfit, polish, faine, smooth, or paint truth, is to destroy it. To lye, is to kill ones soule; *for the mouth, that lieth, killes the soule.* Sap. 1. 11.

LEARNE TO PRAY.

A prayer containing acts of Diuine loue, may teach it thee.

13. ACTS OF LOVE TOWARDS GOD.

Psal. 40. 8.
Psal. 119. 68.
Psal. 145. 9.
Rom. 5. 5.

O My most Louing God; I am brought to thee as to the chiefest good, by my hart's intire affection. 2. I reioice in thy immense goodnesse, 3. and am highly glad, that all the Angels and Saints of heauen praise thee. 4. O my Creatour, how much do I desire, that all men may acknowledge thee, honour thee, and serue thee alone. 5. O how much doth it repent me, of all my sinnes; 6. and therefore I resolue most firmely hence forwards to ob-

ſerue thy law in all things. 7. I will ſeeke all my comfort in thy holy will.) 8. I will be againſt euerie thing, that may diſpleaſe thee. 9. O my God, I conſecrate to thee all things, that are mine. 10. I will gladly ſuffer all aduerſities for thee. 11. (I will euer be moſt content with that, which thou permitteſt or diſpoſeſt.) 12. (O goodneſſe, encreaſſe in me thy loue.) 13. O charitie; I will liue to loue thee.

An explication of the former praier.

Since all the praiſe of vertue conſiſts in action, theſe by Diuines, for the moſt parte are aſſigned for the acts of loue tending to God.

1. To deſire with an earneſt affection, to ſee and enioy God as the

Cheefest Good.

2.9. To dedicate to God all his goods and graces; and that for no other ende, but becauſe they are his; as is, wiſedome, goodneſſe, power, and the like.

3. To reioice hartily, that God is ſerued by his Angels, his Saints, and by all good creatures.

4. To deſire only, that all good things may be employed to God's diuine honour and glorie.

5. To grieue in ones minde, for all iniuries committed by himſelf and others againſt God.

6.13. Serioufly to reſolue to obſerue exactly all God's lawes.

7. To propound to himſelf, God's onlie will in all things, to be followed by him.

8. To reſiſt all things, which one knowes would diſpleaſe God.

9. To offer all things, that are his, with a free ſubmiſſion to God.

10. To meete all aduerſities with a readie and cheerefull minde, which are to be ſuffered for God's ſake.

11. To acknowledge and extoll euerie where the prouidence of God.

12. To confesse that he is but litle answerable to the fauours receaued of Almightie God and to procure encrease of loue towards him.

13. Continually to implore and beg a happy perseuerance in the loue of God.

Touching these acts of diuine loue, two things are chiefly to be noted.

1. The deadlie wounds of a man's soule, which nothing cures but *loue* or *sorrow*, for to vse the tearmes of Deuines, there are two onlie acts, which can recouer the lost grace of God; the act of Charitie, and the act of Penance; the one whereof includes the other. The Publican chiefly by griefe, and S. Marie Magdalen by loue, wiped away all pestiferous ordure from their soules and cleansed them; *Manie sinnes are remitted her, because*

she loued much.

2. The chief act of diuine loue, is seriously and from ones hart to desire to obey all Gods precepts. *He, who hath my commandments & keepeth them, is he, who loueth me. This is charity and loue to God, that we keepe his commandements.* Euerie man is bound to this act of diuine loue, through a three-fold danger. First, when one is grieuously sett vpon by the diuel, or is inuited to vice by other allurements; as for example: when one sees gold lie without a keeper, his ennemie within his power, or when he sees an offered occasion of satisfying his lust; and then the diuel doth with a great force suggest thus; wilt thou ouerslip so faire an occasion? beholde, here is gold, beholde here is a fitt time to reuenge thyself; beholde, delights are prepared for thee; if thou be not a very coward, enioy the opportunitie, while thou maist, and vse it. Here it is altogeather necessary, that a man, who abhorres mortall sinne, should thus witnesse his loue

to God:

to God: O my Lord and God; thy law and thy honour are dearer to me, then anie profitt, then anie filthie or forbiden pleasure, yea then the whole world. Now vnlesse he, who is in this iopardie, shall behaue himself thus, he looseth God, parteth from his grace, and cannot hope for heauen. Therefore he must then loue God, or he will be ouercome by the diuell. Yf one should aske a man giuen to theft, or to corporall pleasurs: Sir, loue you God? he will affirme, he doth. But know you the Ten Commandements? he will say: I know them. Do you remēber also the sixth? he will answear: he doth. Whether do not you perceaue all lust to be forbidden by it? he will say, he doth; for he cānot denie. And what? dare you notwithstanding so wantonly and so often sinne expressely against this commandment? thy woman therefore, thy stolen loues, and thy pleasures are farr more deare to thee, then God's law, or then God's honour. There resteth not therefore

one

one sparke of diuine loue in thee, while thou perseuerest in these courses, and impure loues. *For this is the loue of God, that wee keepe his commandments.* Why is it, saith S. Augustin, that we will say, we loue the king, when we hate his law? and most truly saith S. Gregorie: He truly loues God, who according to his commandments abbridgeth himself of his pleasurs, and flieth from vnlawfull desires. He certainly loueth not God, who contradicts him in folowing his
2 owne appetites. Secondly, this danger doth also oblige one to the act of diuine loue, when a man prudently feareth himself, least, by reason of the place, whither he is to go, or the person, with whom he is to be conuersant, he may grieuously sinne; then certainly it is needefull, that he enflame his minde with the loue of God, and that he strēgthen himself in such manner, that he may pronounce with
Psal. 118. the kinglie Psalmist: *I will search thy law, O Lord, and will keepe it in my hart.*
3 The last perill both of bodie & soule

requires

requires the same encrease of the loue of God, which I haue said before, that when one perceaueth the houre of death to draw neere, he be transported with loue towards his Creatour; & that, not through feare of punishment or hope of rewarde, but because he acknowledges, that he owes this in all respects to the *Chiefest Good*. Certainly in this houre of death, this act of loue is most intirely to be obserued: *Thou shalt loue the Lord thy God from thy whole hart, from thy whole soule, with all thy forces, and with thy whole minde. Charitie neuer faileth; therefore let vs encrease in charitie and loue towards him in all things.*

Luc. c. 10.

1 Cor. 13. Eph 4.

A protestatiõ to God, to be made at the least once a Weeke.

O My God, if I haue said or done any thing through vnwarinesse or otherwise, contrarie to thy diuine pleasure, I do protest before thee and

the whole court of heaue, that it nat bene done againſt my will; or if with my will, O Lord, take pitie, and recall me againe, who haue erred; lift me vp, who am fallen; and leaſt it ſhould happen ſo againe, moſt mercifull God, I aske thee, through thine owne goodneſſe, that thou vouchſafe to preuent it with thy benedictions, and to poſſeſſe and gouerne me as wholy thine. I ſubiect my free will ſo to thee; I deſire it may be compelled and ouercome, leaſt it rebell againſt thee or thy will, or leaſt it committ the leaſt offence. I only deſire, O my God, what thou wilt; and I only repugne againſt that, which thou willeſt not, let this be my onlie deſire, to ſeeke thy will, and to do it in all things. Yf I aske anie thing, O Lord, do not giue it, if it derogate from thy honour, and repugne to thy will. I now khow, O ſoueraigne Goodneſſe, that only hurts me, which diſpleaſes thee. I therefore beſeech thee, through the interceſſion of my Sauior, graunt me the hatred of my-

self, and the loue of thee in all things.

Aspirations all full of loue to God.

I Loue thee, O my God, and I yet desire to loue thee more ardently; my hart is altogeather liquefied with that flame of loue. Nothing but thou, can make me happy. And when, O my God, and when shall I hasten hence to thee?

THE IX. HOVRE.

LEARNE TO DIE.

The infinite number of thy debts may teach it thee.

REMEMBER that man is but froth; and that thou art all drowned in debts. Thinke vpon all thy sinnes, & bring them into one heape; so manie lasciuious thoughes, so manie words not only idle, but also cõtumelious, dishonest, or of detraction; so manie wicked deedes, which no flourish or disguise can excuse. Looke then vpon those heapes of thy offences, and thou wilt be forced to confesse: I am a great debter, of manie thousands of talets. And alas, if death should deliuer me

mat. 18. 24. luc. 7. 47. 1 Ioh. 5. 17.

ouer

ouer thus indebted to my aduersarie, certaine it is, that I should neuer gett out of prison, til I had satisfied to the last farthing. Thinke of this maturely; and be frequent in pardoning others, but neuer thyself. They who know that they alwaies sinne, do likewise continually grieue. Wilt thou not be sad? then liue well. Blessed is that man, who liues euer and euerie where, as though he spent euerie day like the last, which will neuer returne. Remember to die.

LEARNE TO LIVE.

The law of Chastitie may teach it thee.

THE fruits of the Spirit are Charitie, continencie, and chastitie; for there is nothing of what weight or moment soeuer, worth a continent soule. Let not anie one boast of a chast minde, if he haue an vnchast eie; nor glory in a chast body,

if his thoughts be vncleane. Holie Iob did therefore make an agreemẽt with his eies, that he might also performe it with his thoughts, saying: *I haue made a couenant with mine eies. For otherwise, saith he, what part should God aboue possesse in me?* Take the exposition from blessed S. Hierome: In whatsoeuer vertue, saith he, thou excellest, and in whatsoeuer workes thou art most eminent, if thou lacke the guirdle of Chastitie, they will all auaile thee nothing. And beleeue me, O creature, if the pestilent desire of lust do burne, and thou resist it not, thou art but a lost man. Thy bodie, thy soule, thy riches, and thy good name, are all perished; bid farewell to heauen, and die. Therefore hinder it in the beginning, and strike this serpent in the head, least the taile sting and poison thee.

Iob. c. 11.

LEARNE TO PRAY.

S. Francis his prayer may teach it thee.

MY GOD AND MY ALL.

TRadition teacheth, that S. Frãcis passed ouer foure whole nights, only in thinking vpon, and often repetinge those words; and that not only once, but manie seuerall times; *My God and my all*: with great contentment & delight of minde. I will repeate this a thousand times, and thinke vpon it as manie more; neither cã I either say or meditate vpon a better subiect then this; *My God and my all.* (Let others seeke after other things, and desire them; I will only seeke God, & desire God; *O my God & my all.*) I will relinquish all my right, & all other riches, honors & pleasures to others; let me only enioy God and I haue all. I freely leaue all the

Collos. 3.11.
Phil. 1.21.
& 3.7.8.
1 Cor. 2.2
Galat. 2.20.
& 6.14.

world to others. I enuie not his golde mountains, nor those that are full of precious stones. I thinke not vpō any other delights; to me *my God is all.* There is nothing so good, nothing so faire, nothing so pleasant, but this supreme Good is still better, is fairer, & more delightfull: *My God, and my all.* How oftē do seuerall desires inflame me; and how often do I burne with such wishes? so that one while I am as it were snatched into the fire, another time into the water, like that lunatike yong man. But what are the goods, which I so infinitly desire? are they of this or that kinde of costlie fare? no, my God is my foode and all this to me. Is it this or that kinde of recreations or pleasures? no, my God is all my ioy, my pleasure, and my all. Is it this or the other dignitie? my God is my honour, my dignitie, & my all. What is there then at length, that I can desire, which God is not to me, since he is all? he is my bankett, my delight, my treasure; God is all and more then all. For though I might

feede vpon those delicaties, which I desire; though I might haue those delicious draughts, which I thirst after; though I might enioy those pleasurs, with the desire whereof I burne, and those honours, to which I aspire; what is it to be fed with such delicaties? what is it to enioy such pleasures? & to obtaine such honours? *My God is my all.* To enioy thee, & to be refreshed by thee, is the most perfect refection, & the enioying of all good. *My God & my all.* But say that labour presse, griefe afflict, cares distract, men trouble and vexe; nothing of all this notwithstanding is to be feared, or to be thought euill; yea though they assait one all at once, if God enrich vs with that chiefe good: *My God and my all.* O mercyfull God; o Goodnesse itself; to me thou art in labour rest, in paine pleasure, in cares tranquillitie; thou art a bullwarke most secure against anie inuasion, thou art a refuge from all euill; Thou art ALL whatsoeuer I can thinke vpon; therefore whensoeuer hereafter I desire any thing, or

whatsoeuer I desire, thou shalt be that to me: *My God and my all.* Leaue, ô man, the following of impure riuers, since thou hast so cleare a fountaine, as is the most iust God; and therefore wantest nothing of whatsoeuer thou canst desire to haue.

Certaine short choice prayers to Christ our Lord.

1.

GRANT me, I beseech thee, O Lord, that I may alwaies obey thee readily, and serue thy Maiesty with a sincere hart.

2.

OOmnipotent and eternall God; grant that I may auoide all Diabolicall infection; and compell me, though rebellious, to be pliāt to thee.

3.

IBESEECH thee, o Lord, that thy grace may alwaies both preuent & follow me, and may make me continually attent to all good workes, O sweet Iesus; who liuest world without ende; Amen.

An vniting of the will of man in suffering aduersities, sickneſſe, and death, with the will of God, which inflicts them.

mark. 26. 39. Psal. 86. 11.

O My God and my loue; farre be it from me to be vnwilling to accept what thou deſireſt, or to deſire what thou wileſt not; thy will is my will: yea now it is no more mine, becauſe it began to be thine. And thine is to be followed by me, becauſe it began to be mine. I am obliged to deſire the ſame, which thou deſireſt; and really, O Lord, ſo I do. Wilt thou that I be ſick? I vndergoe it willingly. Wilt thou that I be impouerished? that I pine away? that I be afflicted with griefes? deſtitute of cõforts? agitated by aduerſities? yea and that I die? To all theſe I alſo ſubmitt. Wilt thou that I haue parte in heaue? I deſire it. Wilt thou that I be cõdemned to hell? alas, ſweet Ieſus, my walke went that way, and I was euen ſorie that thy goodneſſe would not ſuffer

me to follow my owne pleaſures, which were to leade me to it; thy will was oppoſite to mine, and thou didſt grieue, that I would not then ſtriue to ſhunne it; and if it were poſſible, as it is not, that I might chooſe, either that I ſhould be ſaued, or damned, to the ende that thy moſt holie will ſhould continue firme & eſtabliſhed. I proclame, it were better, that I were damned, and ſo that be done, which thou, O God, ſhalt deſire. But, O eternall Goodneſſe, I know, that thou wouldſt not my death, who wert therefore willing to ſubiect thy ſonne to death, becauſe thou deſireſt not mine. Beholde the wounds, beholde the bloud, which hath bene ſacrificed for me; thou wouldſt not pardō thy ſonne, that ſo thou mightſt ſpare thy ſeruant, whome thou cāſt therefore pardon, & wilt take pittie vpon him. O immenſe & dreadfull Maieſtie, haue mercie vpon me. Pardon me; I haue ſinned, and cannot denie it; but thou art able to forgiue whatſoeuer I haue cōmitted. I am thy worke, who deſire

to see and praise thee, my Creatour, in all eternitie. It is certainly in thy power to destroy me, as it is in the potter's power to breake an earthen vessel, which vnder his hands proues most vntoward and vnpliable; and long since I haue deserued it; yea euen to be cast into the flames of hell; but since thy goodnesse is greater then my malice can be, pardon me, o Lord, pardon me; & let me liue still, louing thee, who am shortly to die, & let my last breath serue me to cry thus out: *O Lord, haue mercie vpon me.*

Annotations touching the conformitie of humane will, *to the* will *of God.*

1.

THroughout the whole scripture nothing is found more commendable, then the vnitie of man's will with the diuine will. Christ, as he knew best of all men, how to pray, prayed thus: *Father, not my will, but thine be done.* Neither did he teach vs to pray

otherwise

otherwise, then *Thy will be done in earth, as it is in heaven.* A thousand other places of holie scripture testifie the same. 2.

To attend to the will of God in all things, is an epitome & summe of an excellent and most peaceable life.

3.

Whosoeuer squareth all things according to the only will of God, liues as it were, aboue the cloudes secure and free from all the rage of tẽpests; the greatest testimonie of friendship is *willingnesse*; & *to will* the same in all things with God, makes God our friend. 4.

Whatsoeuer things are done in this world, are either euil & sinnes against God, or not euil, because they are not sinnes. In the former, God's permission appeares admirable, and in the later, his diuine ordering of them.

5.

Epictetus doth therefore wisely warne vs saying: Require not that things be done as thou wilt; but if thou be wise, wish they may be done

Ench. c. 14.

as

as they are done; for so all things shall happen succesfully to thee. But Tho. à Kempis saith it more wisely: A spirituall man doth quickly recollect & accommodate himself, according as things happen. And most wisely Salomon: It will not moue, (saith he) nor make a iust man sad, whatsoeuer happens to him. For why should he be sad, who acknowledgeth in all things God's high prouidēce, & most holy will? Lib. 2 c. 1. Prou. c. 12.

6.

In all fortunes, prosperous or crosse, in all tribulations or temptations, in whatsoeuer stormes, it is excellent and most safe, to propound to ones self the onlie will of God to be followed; and to reduce all things, which are either to be done or suffered, to the onlie will of Almightie God. Whosoeuer is arriued to this perfection, will walke securely.

7.

Ludouicus Blosius witnesseth, that no exercise is more vsefull either in sickneſse or death, then inti-

rely to submitt ones self to God's diuine will, and to embrace with the armes of *Humilitie* and *Charitie*, the immense goodnesse & mercie of God.

THE X. HOVRE.

LEARNE TO DIE.

The vsuall Psalme of the dead, may teach it thee.

REMEMBER that man is but as aire; & what all those, who now are dead, cry out to thee, namely, that (YESTERDAY WAS MY IVDGEMENT PAST VPON ME, AND TO DAY WILL THINE PASSE VPON THEE. *Be mindefull of my indgement, for such shall also be thine.* This is the common psalme of the dead, which inuites vs all to the graue. We are all to come thither; not at once, but successiuely & shortly one af-

Eccl. 38.22.

2 Sam. 14.14

ter

ter another. The vniuersall law is to be borne, to grow towards our ende and to die. *We all die, and are as it were waters sliding on the earth, neuer to returne.* Therefore that, which of necessity is to be once done, is often to be thought vpon, so that thou must make vp thy pack. For death is at hand, who will shew thee the way. It is a iourney, which cannot be preuented either by entreaties, or by any price or art. Thou must go, and passe from this world into another. Yf thou fearest eternall death, see that thy vices dye before thee. Remember to dye.

Reg. 2. c. 14. 14.

LEARNE TO LIVE.

The law of Humilitie may teach it thee.

HVmilitie preceedes glorie. Whosoeuer would heape vertues togeather without humilitie, throwes dust against the winde. A truly modest and humble man desires not to seeme so, but to be so really. Whensoeuer he

Iam: 4. 6.
Colos 3. 2.
Prou 11. 33 & 29. 23.
Eccles 3. 18.
1 Pet. 5. 5.
Psal: 9. 12.
Prou. 29. 23.
Math. 18. 4.

is afflicted and despised, he says to himself: THOV ART WORTHIE OF ALL THIS. He, who tends to great things otherwise then by humilitie, desires rather to fall, then to rise. He euen desires to perish, who runnes headlong vpon pride and a vaine ostentation of himself. *By how much thou art greater, humble thyself so much the more in all things.* Eccl. 3 18. And indeede, why dost thou loue spectatours vpon earth, since thy theater is prouided in heauen? why dost thou gape after a fruitlesse praise, since eternall glorie is promised thee? And not withstanding all this, many follow the shadow of humilitie, but few humilitie it self. An infatigable patience and a generous contempt of ones self, shewes a true humble man. And of this thou maist be most certain, that how much lesser thou art in thy owne eyes, so much greater thou art before God; and so much more estimable to God, by how much the more vile to thyself.

LEARNE TO PRAY.

A recommendation of the ſoule into the hands of the Creatour, may teach it thee.

INto thy hands, O Lord, I commende my ſpirit. O Chriſt, I now being well and in health, recommende myſelf to thee, that thou maiſt take me thus offered, at the time when I ſhall not be able to recommend myſelf, though I ſhall then be in diſtreſſe and miſerie. I feare that time, when I ſhall be liuing and yet not ſenſible of it. We often ſee them, who are at the verie gate of death, to breath and liue, and yet they know it not. O Creatour of the world, who will receaue a ſpirit then ſtriuing for life, trembling to departe from the friendlie priſon of the bodie, if thou exclude it? O moſt patient Chriſt, remem-

ber that thou thyself didst complaine in those extremities and lamentable straightes, as if thou hadst bene forsaken, & that thou didst commend thyself to thy Father, cry out, and giue vp the ghost. Therefore do I now cry to thee, that thou, ô my Redeemer, maist receaue my spirit, whensoeuer it shall departe out of the body, by what disease or accident, in what time and place soeuer. Remember, sweet IESVS, that thou didst spread thy armes abroad vpon the crosse, openedst thy breast, & didst hang downe thy head. Beholde my soule forsaken by all creatures seekes refuge, and casts itself into those armes, and insinuates itself into that breast of thine. Admitt it, I beseech thee, all wretched as it is; and driue it not out of the body, till the wrath of God be pacifyed. There shall it bee secure and lye hidden safe from all infernall darts. Into thy hands therefore, O Lord, do I commend my spirit; yea thy spirit; for thou didst both create and redeeme it; it is a vessell made by thee, and

there-

therefore, O God, despise it not.

Aspirations to Christ for a happie ende.

ENter not into iudgement with thy seruant, O sweet IESVS, *because euerie man aliue shall not be iustified in thy sight.* Psal. 142.

Remember not, O deare IESVS, *my iniquities, O let thy mercie anticipate me, because I am become extreamely poore.* Psal. 78.

O most milde IESVS, *illuminate mine eyes, least I sleepe at anie time a dead sleep, and least my enemie obiect to me: I haue preuailed against thee.* Psal. 12.

O Lord IESVS *Christ sonne of the liuing God, interpose thy holie passion, thy crosse and thy death, betweene my soule and thy iust iudgement.*

O most louing Lord IESVS *Christ, through the vertue of thy bitter Passion, commaund that I be admitted into the number of thy Elect.*

An ardent Aspiration to all the Angels.

O You most blessed Spirits and holie Angels of God; succour and prevent me in all extremities: and when I shall not be able to implore your assistance, forsake me not, O my God.

THE XI. HOVRE.

LEARNE TO DIE.

Death's suddain treacheries may teach it thee.

REMEMBER that man is a dreame; and when thou goest to rest, thinke how many haue begunne to sleepe, and so continued till suddain death ouertooke them. So

Sitara

Sisara *sleeping till death, expired.* How manie in health haue gone to bed, and haue bene found dead in the morning? how many in the middle of their discourse at table and in merriment haue bene ouertaken by death? (There are a thousand wayes leading to death.) One poore poisonous herbe, one neglected litle sore, a wheale scant to be perceaued, a tile from a house, a cherrie-stone, a fishbone, a small haire, and the very aire itself being but a litle corrupted, killes a man. Cunning and treacherous DEATH hath a thousand waies to bereaue vs of life. Therefore euery day is both carefully to be begunne and ended. It is an excellent order to beginne the day with God, and with him to ende it; nor anie sooner to go to rest, then his accompt may be so ended, as though he thought to die. For he is too rash, that dares presume to sleepe, hauing offended and not satisfied God. Beginne still to sleepe, as though some bodie did thus whisper thee in the eare: *This night shall* Iud. 21.

they

Lu. 12. 20. *they take away thy soule from thee.* Remember to die.

LEARNE TO LIVE.

The law of Charitie may teach it thee.

Rom. c. 8. 28

Rom. 5. 5. 8. math. 5. 44. & 22. 37. Deut. 10. 12. & 11. 1. Psal. 31. 23. Jo. 14. 15.

TO *those that loue God, all things redound to their good.* Blessed, O Lord, is the man, who loues thee, and his friend in thee, and his enemie for thee. The cause of louing God, is God himself; the māner, is to loue without measure. Where thy treasure is, there is thy hart and thy loue. Wilt thou finde out, where thy treasure lies? marke what thou louest. Wilt thou know what thou louest? attend to thy thoughts. Where thou hidest thy treasure, thither wilt thou oftenest bende thy thoughts. Where God is forgotten, there is he not a man's treasure; neither doth he loue God, who hates man. Knowest thou S. Paul's maxime? Yf *I want charitie, saith he. I haue*

nothing, though I haue all things els. And: *Aboue all things, ſee yet haue charitie.* Therefore though thou beſtow thy granaries full of corne, and vineyards full of wine vpon the poore, or if thou giue mountains of gold, or houſes full of precious ſtones in almes, yet with all this if thou malice but euen one creature, thou haſt giuen nothing. For thou canſt neuer haue concord with Chriſt, if thou haue diſagreement with a Chriſtian. Chriſt's whole law is included in foure letters: LOVE. Loue God, and thou haſt kept all his Commaundements. Rom. 8

LEARNE TO PRAY.

A prayer for the happie finiſhing of thy life, may teach it thee.

O Chriſt IESVS, waſh me cleane frō all my ſinnes with thy bloud,

and

and grant, that my soule passing out of my bodie, may appeare cleane before thy tribunal. O sweet IESVS, forsake me not in those last straites, in that last combat with death, on which all ETERNITIE depends. O my Redeemer, I commende my spirit into thy hands. O my God let thy most holy will be done in me for all eternity.

To Christ crucifyed.

I Adore thee, IESVS Christ, and blesse thee, because by thy Passion thou hast redeemed the whole world. (Sauiour of the world, saue me, who through thy crosse and with thy bloud redeemedst me,) Draw me to thee, sweet IESVS, who saidst: When I shall be ascended from earth, I will draw all things to me. I beseech thee through thy precious bloud, which thou wert willing to shed for me a sinner to wash away all mine iniquities. O my Creatour and

Redee-

Redeemer Christ IESVS. I deliuer myself wholy into thy hands; reiect me not; I come to thee, repell me not, cast me not away from thy face, and take not from me thy holie spirit, least mine iniquitie destroy, whome thy goodnesse hath created.

An aspiration to ~~all the Angels~~ our good God & Sauiour, which may be made by a man readie to yeelde vp his last breath, yet mindefull of the iudgement hanging ouer him.

O my most Merciful God & Sauiour ~~All you most pure Spirits and holie Angels of God~~, cast [illegible] eies vpon me; here I lye sighing and groaning, because thy hand of God hath touched me. No mortall mā can, [illegible] only may help mee. The day of Iudgement is alreadie appointed me. Alas I am to appeare before the highest God, to yeeld an accompt of all my thoughts, words and deedes; ~~yee know, o holie spirits, that I vile worme of the earth haue striuen daily to say or doe something in your honour~~

O forsake me not in this extreame neceſſitie, in this my laſt moment, vpon which my whole ETERNITIE depends. Now is that houre at hand, in which my whole ſafetie, or euerlaſting perdition conſiſts. O proſtrate my ſelfe before the King of kings my Iudge, and I beſeech him, reconcile me to my Iudge. I now expect my laſt ſentence; obtaine that it may mercifully tend to life, and that through your prayers and merits, I may auoide euerlaſting death, which I haue long ſince deſerued. Preuent, O holie Angels of God, preuent and ſuccour mee. Now will the Iudge Chriſt IESVS come; haue mercie vpon me, O IESVS haue mercie vpon me for all thy holie Angels ſake, I beſeech thee, IESVS HAVE MERCIE VPON ME.

THE

THE XII. HOVRE.

LEARNE TO DIE.

Death's ſuddain inuaſion may teach it thee.

REMEMBER man is nothing; and euen as theeues vſe not to warne a houſe, which they meane to breake into or vndermine, telling the houre they meane to come either at 12. 1. or 2. of the clock in the morninge; ſo is it not death's cuſtome, to admoniſh by certaine meſſengers, that he will come at ſuch a day, or ſuch an houre. Death is euerie where and alwaies at hand. Watch therefore, O you mortall men, daily and hourely. *Yee know, that the day of God will come like a theefe in the night.*

1 Reg. 2. Iacob being to die, drew vp his legs vpon his bed, and died. Recollect, O man, thy minde; Recollect thy spirits; thou must shortly departe; thou must go into the house of ETERNITIE. Remember to die.

LEARNE TO LIVE.

The law of familiaritie with God may teach it thee.

Iac. 4. 8. *APproche to God, and he will come neere thee.* It needes not to be feared, that this familiaritie will grow too great; for how much more a man is familiar with God, so much more will he reuerēce him. The coniunction of mindes, and participation of counsells makes friends. No man is made a friend to God, but by his most pure conuersation. Here, o man, I most earnestly entreate thee, to make all thy cause knowen to God thy best friend. Goes it well with thee? consult with God of this thy

Psal. 73. 28. & 86. 11. Heb. 10. 22. 38. 1 Ioh. 1. 3. 4. 5. Eph. 5. 11.

good

Search the texts of Scripture diligently & consider them seriously.

good successe; goes it ill with thee? Do in like manner; and resolue of nothing without him. Deliberate of all things with this thy friend; speake as confidently with him as with thy self. Almightie God is the most pleasing and faithfull of friends; but it is only to a soule seeking him. As often as thou art lesse mindefull of God, returne instãtly, & cry out: O my God! o thou the most louing of all friends, I haue lost the day, because I haue lost thy presẽce, I haue neglected the memorie of thee. I know, he who is a friend, loues at all times; and esteemes nothing more pleasing, then to be with his friend. True friendship is euerlasting.

LEARNE TO PRAY.

A dailie and practicall examen of thy conscience, may teach it thee.

SAint Gregory saith; that one expects God with so much the

greater ſecuritie, by how much more carefully he daily examineth his owne cõſcience. S. Auguſtin putting vs in minde of this dutie ſaith: Aſcend into the tribunal of thy minde againſt thyſelf, and call thy guiltie ſelf before thee; but place not thy ſelf behinde thee, leaſt God diſcouer thee before thy ſelf. It is the opinion of all wiſe men, that a dailie examen of a man's cõſcience is a moſt profitable praier. Manie aſſigne it 5. heads. There is none can teach this manner of praying in ſuch ſort, as it may not ſeeme difficult to ſome. But it will be moſt eaſie, if thou pray thus, and obſerue only this, that thou ſtay a while after the two firſt litle prayers, and ruminate how thou haſt ſpent the day.

If thou wilt therefore pray thus, the difficultie will be ſoone ouercome.

1.

O infinite Goodneſſe, I giue thee thanks for all the benefitts, which this day and throughout my whole

life

life thou hast bestowed vpon me. Praise and glorie be to thee through infinit millions of ages.

2.

O immense Maiestie, grant that whatsoeuer hath this day displeased thee in me, I may intirely call to minde.

3.

Here (call to minde all the thoughts, words and deedes of the precedent day, and thinke in what thou hast offended God.)

Psal. 119. 59. Ezech. 16. 61. Ioan. 3. 40. 2 Cor. 13. 15.

4.

O endelesse Mercie, pardon me in what I haue sinned against thee this day. I burie it in the bottomelesse pitt of thy mercie; and through the death of thy sonne I beseech thee, pardon me, in whatsoeuer I haue at anie time offended thee.

5.

O eternall wisedome Christ IESVS, I purpose firmely neuer more to sinne.

This is the dailie examen of ones conscience, to which this may be added.

O eternall Father, through the life and death of thy sonne, through all thy goodnesse I beseech thee, grant that I may perseuer in good, and die in thy grace.

O deere and sweet IESVS, through those last words, by which thou didst commend thy spirit to thy Father, receaue my soule in the ende of my life.

O God the Holie-Ghost, haue mercie vpon me now and in the houre of my death.

THE HOVRES OF THE NIGHT.

WE HAVE GONE ouer THE HOVRES OF THE DAY; *there reſts now thoſe of the* NIGHT, *which as it is more quiet then the day, ſo is it more fitt for meditation. Therefore thoſe, whome we taught by day to pray, we will now teach by night to conſider, and meditate. Yet will we firſt aſſigne the reaſons, why the Angels ought to be honoured by vs with ſo much due loue and ſeruice; and that vpon a great deale of cauſe.*

THE CAVSES WHY the holie Angels are chiefly to be honoured before other Orders of Saints.

The 1. cause is the holie scripture.

THE DIVINE Scripture is full of testimonies and praises of the most happie estate of Angels; and of the manie benefits, which they bestow vpon vs.

The 2. cause is ancient Histories.

Ancient histories plainely relate how great offices Angels do for vs.

3. The number of Angels.

The number of Angels is almost infinit to vs, and only by God to be numbred; so that he gaines innumerable friends, who entertaines friendship with them.

4. Angels are the vice-gerents of God.

As well in the ancient as new law, Angels performe manie things in the place of Almightie God. Of times

times doth God promise to send his Angels: My Angel shall go before thee. The Angel shall send forth &c.

5. *The Angels are most addicted to vs;*

They are most bountiefull towards vs; and by all their offices, they procure and make vs in short time like themselues.

6. *They are our aduocats without number.*

With one act of honouring so manie millions of blessed Spirits, we gaine an innumerable companie of Aduocats.

7. *The testimonies of their Aduersaries.*

The arch-heretikes themselues Luther and Caluin write most venerably of Angels. Caluin, although he denie all other Saints, he expressely teacheth, that Angels may be innoked as our aduocats and pleaders for vs. 1. Instit. 4. 20.

8. *Dailie experience.*

Teaches manie men, how continually and faithfully Angels watch in our behalfe.

9. The will of God.

God hath giuen the Angels charge, to looke carefully to our saluation, and to keepe vs in all our waies. The Church is a theater for Angels, in which they admire God's wisedome, and help & assist vs in our ignorance. Angels bestow infinit benefits vpon vs. Let vs therefore performe thousands of offices of honour and seruice towards them.

Some Abstracts out of the lives of Sts

By the Epistle appointed to be read for S. Michael's day. Taken out of Revelat. cap: 12. 7. 8. &c. it might that there is warre or variance between the Angells & devills. but yet it is not to be understood that this their warre was as earthly warre, with swords, weapons or artillery. This their warre was only contradictions of wills & difference of opinion. / Such may be between the good Angells also as we read in Dan: 10 13. where it is sd one Angel or Prince withstood the other. wch must be thus understood. One Angel (to wit he yt came to Daniel. v. 5. 6.) had the Province of Jury under his charge & the other had the charge of the Kingdom of Persia called Verse 13. the Prince of the Kingdom of Persia. The Angel of Jury laboured that the Jews wch were prisoners in Persia might have their liberty to go serve god in their own Country. & that the danger of Apostacy might cease by many of them conversing with the Idolaters fell to Idolatry. But the Angel of Persia considering that the Persians were benignified by the Jews in matters of Vertue by many of them forsook their Idolatrie & were converted to the law of God, laboured to detain the Jews in Bondage still longer. Now the contrary desires of these 2 Angells, is a kind of spirituall warre wch endureth between them till they know the finall will & pleasure of God almighty. / The definition of an Angel. An Angel is a spirituall creature not composed of matter & form but of Actus & potentia of essence & being. They understand matter without discoursing & knowing principle, they understand also what may be inferred & deducted out by way of conclusion. /

the Angells know god by force of nature, in q[illegible] beginning & cause of all things created, but in that he is the object of supernaturall blisse, for that they have only by revelation./

When god created Angells he infused into the understanding of eady one of them certain intelligible formes or (more exply) certain species intelligibles more or lesse universall according to the natural perfection of eady of them. & by them they understand themselves by their [illegible] essence without any intervention of species.

In the world there be 3 differences of things: some be purely materiall as stones plants &c. 2 others be composed of matter & of spirituall form, as man is. & 3 others are not of matter & form but of act & potentiality, of being & essence & such the Angells. yea such is god himselfe, who is a pure actus, only he cannot admit of any mixture of potentiality as the Angells doe./

There is no mention made in Genesis of the [illegible] Angells &c. Moses speaking to a rude people [illegible] to Idolatry feared it if they had known of Angells at first they would have been induced to adore them. nor is there any mention made of the sin of Angells there is of Adams sin, &c. God did as a mighty [illegible] wont to doe having two vassalls with [illegible] committed the same offence one being a principall person of great parentage. the other of base & [illegible] condition. the one he [illegible] publiquely for [illegible] the other is secretly [illegible] man a publick example but the Angell suffers secretly as a person of Nobility. The offence of Angells [illegible] secret his chastisement was correspondent [illegible] by infirmity was without remedy. [illegible]

God created the Angells altogether & infused [illegible]
to them. / Divines are wont to distinguish in the
Angells 3 instants of time. 1 in the first. they
received grace every one conformable to [illegible]
of his nature. 2 in the 2nd instant. all the good Angels
converted themselves unto God in loving him & re=
verencing him as their Lord. in this same instant the
evill or wicked Angells quitted upon the excellency of
their naturall perfection began to be insolent & proud
refusing to adore Jesus xt being made man in the per=
sone of the father fro all eternity of wch God gave them
notice & commanded them to adore him God & man, but
the wicked Angells thought it unfitting that they wch were
Angells & adorned with such high gifts to abase themselves
to adore a man & so by their pride sinned.
in the 3rd instant. the good Angels were confirmed in
good & the evill Angells were obstinate in evill
[illegible] to eternity of torments in Hell fire. /
The Angells be innumerable in respect of us as
Holy Job 8th & every one of them distinct in perfec
tion fro one another, as the lyon & the Horse
be different. or as among many thousands of
men there is not one so like another but
there may be found some difference: so the
Angells be not of equall perfection though
they be all Angells. / yea they are divers one
fro another as the lyon & Horse differ. /
The Angells be divided in [illegible] Hierarchies or Holy
principalities. in the Hyghest. are 3. orders. viz.
1 Seraphims or Spirits inflamed with the love of God
2 cherubins or Spirits repleat with the science of God
3 thrones. bec. in them God reposes as in his [illegible] throne
In the second Hierarchie are 3 other orders of Spirits viz.

In the 3rd Hierarchie are also 3 Orders viz. Prin-
-cipates. 2 Archangels 3 Angells, with name y com-
-mon to them all & thy last order hath no pe-
-cular name./ Some Doctors are of opinion
in ordinary use god doth not send the Angells of
the first & second Hierarchies into the world but
only those of the 3rd & lowest. yet upon extraor-
-nary occasions, as yt of the incarnation of Jesus X.
birth of Jo. Baptist &c god sends Angells of the
superior orders./ But it may be said that god
the Angels of the 3 Hierarchies in ministration
to man after thy manner to wit. The Spirits of the
supior Hierarchy illuminate & reveal by the com-
-mandement of god to the inferior Angells that
they aught to do & they perform that wch they
do appoint./ St. Jerome St. greatly the dignity of
the soule in that it hath an Angell to be his guar-
-dian assoon as it y infused. St. Bernard [illegible]
yt seeing we have still in our company our Angell
-guardian yt we take heed to do yt in his sight
we wold be ashamed to do in the sight of men.
when one dyeth that Angell wch was his Protector
constituted guardian to another, so of the evil Angell
when a man dyes lawyer commands that temptation
to go & tempt another.
The Angells have 2 excersises. the one eternall viz. to
praise god. the other temporall viz. to present
prayers & good workes of men to god. Tob. 12. 12. Ad
Thy lasts only while the church y militant.
Thyse effects the Angels of each order & Hierarchie
viz. they illuminate & reveal unto men the secrets of
2ly they give directions & help to perform gods will to
& praise him. 3ly they purge & cleanse from ignorance
in that wch men wold stumble, yea even in those things
wch might be known by naturall reason [illegible]

THE I. HOVRE OF THE NIGHT.

LEARNE TO DIE.

Consider with thyself: Am not I also at length to decease and die? Wherefore do I not then prepare myself?

LEARNE TO PRAY.

1. O SOVLE OF CHRIST sanctify me. O body of Christ saue me. O bloud of Christ, inebriate me. 2. O water, flowing from the side of Christ, cleanse me. 3. O passion

of Christ, strengthen me. 4. O sweet Iesus, heare me. 5. Within thy wounds hide me. 6. Permitt me not to parte from thee. 7. From the malignant enemie defend me. 8. In the houre of my death call me. 9. Command me to come to thee. 10. To the ende that with all thy saints I may praise thee, in all eternitie.

This is a short Praier; but it doth presente ten notable documents, to be pondered in the exercising of vertue to which the seuerall numbers point.

1. Frequent Communion. 2. Often Confession. 3. Meditation vpon the Passion of our Lord. 4. Continuall prayer. 5. The feare of Iudgement. 6. Perseuerance. 7. Fortitude in temptations. 8. Remembrance of death. 9. A desire of the heauenlie countrie.

10.

10. Meditation of Eternitie. *And these with 2. other documents, will I explicate to thee in the 12. houres of the night. Let vs then beginne in this houre.*

LEARNE TO LIVE.

LET THY LIFE BE a frequēt Communion. Vnlesse thou eate the flesh of the Sonne of man, thou shalt haue no life in thee. (He loues not his friend, who hates his presence; nor loues he Christ, who shunnes his feast.)

Ioh.6.54.55.
Ioh.6. 53.
1 Cor: 10.16.

THE II. HOVRE.

LEARNE TO DIE; and meditate.

What will be done with me after my death? whither will my soule go? it is uncertaine. Wherefore then do I liue carelessely as if, I were already certaine of heauen?

LEARNE TO LIVE; and let thy life be.

Psal. 50.

A FREQVENT Confession. Wash me againe from my sinne. The beginning of good workes, is the confession of euill. We sinne daily; at the least very often; and a sinne not washt away by Pennance, drawes vs on by the proper weight thereof into another sinne.

Eccl. 28. 13.
Rom. 10. 9. 10.
Iames 5. 16.
1 Ioh. 1. 9.

LEARNE TO PRAY; and consider.

1 Chron. 17. 25.
Iay. 29. 13.
mat. 6. 7.
& 15. 8.
Iam. 5. 6.
Matt. 9. 29.
Psal. 62. 8.
& 119. 10.

A True prayer ought to come more from the hart, then from the mouth or lippes. For Isidorus saith, that God attends not to the words of our prayers, but to the hart.) I will therefore, ô man, teach thee by litle and litle to pray from the hart, that is, to meditate, and consider attentiuely any diuine thing. He prayes best, who cõsiders in this mãner the busineſſe of his saluation; and Isaac vsually prayed after this manner. *He went out in the field to meditate, the day being then in declining.* There is nothing, which continuall practise may not render most easy. The first thing I committ to thy consideration, shall be the questions, which a good while since, thou hast desired to propound; now thou maist do it; and it shall be thy part to aske, and mine to answear.

Gen. 24.

Three litle Queſtions.

1. O my Angel; why did not God for the fallen Angels become an Angel, as for fallen man he was made man?

Alas, aske not this queſtion; for thou wilt neuer ſufficiently vnderſtand the RVINE of Angels, and fall of men; till thou haſt left being man, & ſhalt liue among Angels, who can expreſſe in words, or euē by thought ſufficiently ſearch into that ordinance and decree, by which the moſt milde God did banniſh out of heauen for all eternity ſo many millions of moſt noble & beautifull ſpirits; who is that Monarch amongſt men, who would condemne a great number of kings and Princes children, to the ſword, & being brought vpon a ſcaffold would commaund their heads to be cutt of for a fault, which in many mens iudgements were very ſmall? & what are many a thouſand ſonnes of Emperours to one only Angell? but yet did the ſupreme Goodneſſe it ſelf

refuse to pardon so many millions of Angels. And what was the offence? one only thought, ONE VNWILLINGNESSE.

Our king doth truly watch as well to Iustice as to Mercie, that he may pardon, and punish. God created so many beautieful Angels; yet he knew from all eternity, that they would be most wicked diuels. But as God, saith S. Augustin, is the best Creatour of good natures, so is he the iust orderer of euill intentions; to the ende that when they abuse their good natures, he may make vse of their euill intentions. The seates of these apostat-Angels are now decreed for men, if they will make them theirs by liuing wel. So is the ruine of Lucifer an occasion of a greater glory to mankinde. Origen said well: yf I were of that power, that I could ouercome Lucifer, I should thē obtaine his throne in heauen. For by how much the stroger & more crafty the diuell is, whome a man ouercomes, so much the higher seate will he obtaine amongst the

Angels

Angels in heauen. It auailes thee nothing to know, which man is to be placed in the seate of the Prince Angel. Know thou this, that he will be there most high, who hath bene here on earth most humble.

2. O my Angel; shall there be as manie men saued, as there were Angels cast downe headlong? there be some bookes, which constantly affirme it; and not without reason.

And this question would I also thou shouldst omitt. I had rather thou shouldst make pious and deuout demaunds, then curious questions. But the vice of mankinde is CVRIOSITIE. Most truly saith the Wise man: *I haue only found this, that God made man with his face vpwards, and he embroiles himself with infinit questions.* Aske thou rather, with what wings thou maist be carried vp into the companie of Angels. Thou hast learned out of the scriptures, that there are Nine Quires of them; the lowest are Angels, the next Archangels, aboue these, are Principalities,

Eccl. 7

Powers,

Powers, Vertues, Dominations, Thrones, Cherubins, and Seraphins. Do thou desire to be inserted amõgst one of these? But thou wilt aske, how thou maist attaine to it. Blessed Mechtildes being taught from heauen, speakes of this point according to this sense: They who serue the needy, the poore, and pilgrims for God's sake, make themselues way to arriue to the 1. Quire of ANGELS. To the 2. Quire of ARCHANGELS, do they attaine, who giue themselues to prayer and the meditation of diuine things. They belong to the PRINCIPALITIES, who driue out of themselues all concupiscence, and lust. They are to be esteemed amõgst the POWERS, who command and gouerne others with due watchfullnesse, loue and care. They are to be numbred amongst the VERTVES, who preferre pouertie before riches, and subdue themselues wholy to patience and obedience. To the Quire of DOMINATIONS do they aspire, who with most deuout desires, con-

Rmul. c. 54.

forme their owne wills to the diuine will of God, in all things. They are to be ſtiled THRONES who by continuall meditation of diuine things make their hart a ſeate worthy of God. They ſhall be mounted as high as CHERVBINS, who by preaching, ingraft in the mindes of others, what they ſee in God by meditation, and what they learne by this laborious reſt of the minde. They are to be enrolled amongſt the SERAPHINS, who loue God with their whole harts, and are inflamed with the loue of their enemies for God's ſake. Yf they loue any thing eiſe, they loue it in God, and are only moued with iniuries cõmitted againſt him. And this is the way to thoſe high Hierarchies. 3. And why, ô my beſt keeper, haue none of the holie Angels (that I know of) euer poſſeſſed the bodies of men, which oftentimes diuels and fugitiue angels haue aduentured to do, & ſince many thouſands of diuels haue entred into the parts of one man's body, as if it had bene ſome

publike tauerne, hardly to be driuen out, but with much force. Why may not the holie Angels with greater aduantage to vs doe the same?

Man is a temple consecrated to the Deity. Angels both out of reuerence & loue wil not aduẽture to enter into their Prince's closett. It is the part of an impudent seruant, his maister looking vpon him, either to sitt vpon his seate, or ride vpon his horse. Angels are not ashamed to confesse themselues seruants. So it happens, that since God hath so ennobled man's originall, with the admirable coniunction of Diuine and Humane nature, Angels will not haue it lawfull for themselues to doe any thing with man, which may hinder them from being called the seruants not only of God, but of man, and will contriue nothing against man, but by the cõmandement of our Lord & God. The banniſhed Angel being God's corriual doth all things with fury & cruell impudencie, vnlesse God forbid him. But sometimes God permitts him to

punish a man, who denies to receaue God. For whosoeuer denies to receaue God, is of necessitie to admitt this gueſt from hell. There are not two closets in man's hart; there is only one, in which either God is entertained, or the diuel admitted. For certainly vnleſſe that place be giuen to God, it is the diuel's. So wheresoeuer sinne raigneth; thence is banished all vertue.

THE III. HOVRE.

LEARNE TO DIE; AND MEDITATE.

With what disease, at what time, or in what place will death assault me? These things are foretolde to no man; wherefore then do not I expect death in every place, and every moment?

LEARNE TO LIVE. LET THY LIFE BE

A CONTINVALL MEDITATION VPON THE PASSION of our Lord Iesus Christ, who suffered in flesh. *Be you armed with the same meditation.* He is free and safe from all enemies, who knowes how to burie himself, within the wounds of our Lord Iesus. Neither doth a generous and deuout souldier feele his

1 Pet. 2. 21.
1 Pet. 4. 1. 13.
Zach. 12. 10.
1 Cor. 1. 5.

owne wounds, whilst he beholdes the wounds of his Captain & leader.

LEARNE TO PRAY; AND MEDITATE.

Three times 9. short meditations drawne compendiously out of Holie Scripture, by which manifestly appeares, either the Angels benigne loue, or their iust anger towards vs.

1. *THE ANGELS do free out of prison.*

AN Angel bringing the Apostles out of chaines and fetters, who had bene imprisoned by the High-Priest, saith: *Go yee, and stand in the temple: preach to the people all the words of life.* No man is either to be harkened to, or feared, when God commaunds the contrarie.

Act 5.

2. *They preserue in the midst of flames.*

Dan. 13. The three Hebrew yonge men in the midst of flames were preserued vntoucht by an Angel. Innocēcie is

alwaies

alwaies safe to the guiltlesse. Flames are but like dewes; and lyons, like lambes.

3. *They protect from the sword.*

An Angel freed Isaac being layde vnder his fathers sword vpon the point of suffering: *And beholde, an Angel of God cryed from heauen: Abraham, Abraham; who answered: Here I am. Then said the Angel to him: Strike not thy sonne, nor do him any hurt* Genes. c. 22. That is the most commendable obedience, which is performed in things of most difficultie. Gen. 22.

4. *They guarde amongst the Lyons.*

An Angel defended a Lamb from being touched, though he were cast amongst seauen hungrie and rauenous lions, which Daniel confirmeth of himself, Cap. 6. *My God sent his Angel, who closed the mouthes of the Lions, and they did me no hurt* Dan. 6. Chastitie guarded by the Angels, liues securely amongst the Lions, as in the midst of Lambs.

5. *They preserue in the waters.*

Exod. 2. An Angel protected Moises from destruction, being floting vpon the riuer Nilus in a baskett made of twigs. He may safely vse his cloake for a ship through the maine seas, who hath an Angel for his pilot.

6. *They loosen chaines & fetters.*

Act. 12. An Angel like a penetrating sunne-beame, called vp Peter being asleepe & bound with two chaines, saying: *Rise presently, putt on thy garment, & follow me.* Angels haue the keyes of all lockes, and penetrate all things. He cannot be in prison, whome an Angel assures to be at libertie.

7. *They preserue from fire.*

Gen. 19. Two Angels leading forth Lot out of Sodome, said to him: *Looke not back, nor stay in anie region hereabouts, but saue thy self vpon a hill, least thou also perish.* The most hurtfull poison to a good man, is wicked companie. Be alwaies conuersant with those, who may make thee better.

8. *They defend from the punishment of death.*

An

An Angel freed the chaist Sufanna from death, when she was alreadie led forth to the execution, by the spirit of the most innocent yonge man Daniel, who thus cried out publikely to those impure olde men; *There stands the Angel of God with a sword in his hand, that he may cutt you off by the middle, and kill you.* No man in vaine confides in God; but by how much the lesse he hath humane help in maine and imminent dangers, so much the more is he sure to haue diuine help at hand. Dan. 13.

9. *They diuert an imminent destruction.*

An Angel like an Emperour's herald hindring a present destructiō, cried out: *Hurt yee not the earth, nor the sea, nor the trees, vntil we haue marked out the children of God in the fore-head.* And euen emptie vessells are to be honoured, being so marked. Apoc. c. 8.

1. *Angels resist obstinacie.*

AN Angel with a drawen sword assaulted Balaam riding vpō his Num. 22.

asse, and said to him? *I am come to oppose thee, because thy way is peruerse, and contrarie to me.* And soe he commaunded him to returne the way he came. Man is subiect to erre, but it is requisite, that being admonished, he amende.

2. *They reprehend disobedience.*

Iud. 2. An Angel rebuked bitterly all the people of Israel, saying: *You haue not bene willing to hearken to my voice; And why haue you done this?* After which speach, there followed, not only a generall lamentation of all, but also a great amendment of manners. He doth ridiculously deplore his offences, who by and by falles againe into the same sinnes.

3. *They punish Pride.*

Act. 12. *An Angel strook Herode* being in his robe Royall, sitting vpon his throne, and making a speach to the people, *because he had not giuen honour to God; and therefore he died consumed by vermine.* Pride is hatefull euen to the proude man himself; how should it then please the Angels?

4. They

4. *They overthrow the enemies tents.*

One onlie Angel made an effusion of a great sea of Assyrian bloud. *An Angel of our Lord overthrew the tents of the Assyrians, and destroyed them all.* One ill-spoken tongue, such a one as that of Senacherib, drawes into destruction both itself, and innumerable others. Eccl. 48.

5. *They kill many by plague.*

One Angel by three daies pestilence killed 70000. Israelits. And when the same plague was in Ierusalem, *our Lord taking compassion, commaunded his destroying Angel saying: It suffyseth; thou maist now holde thy hand. And David lifting vp his eyes, saw an Angel standing betweene heauen and earth, with a naked sword in his hand. Then he and the Elders all clothed in sackcloth fell with their faces vpon the ground.* 1. Paral. 21. God is as milde towards those, who grieue for their sinnes, as he is seuere against sinners.

6. They strike terrour in warres.

2. Mach c. 11. An Angel like a horse-man all in whit, glittering in golden armour, went before Iudas Machabeus marching towards his enemies, & gaue such courage to his soldiers, who followed him, that like lions they assaulted their enemies, and were readie to passe through walles of iron. Vnder such a captain, whatsoeuer the number of soldiers be, the victorie is most certaine.

7. They oppose themselues in their friends behalfe.

4. Reg. 6. The Angels in the mountaine Dathain ranged in battle, were so formidable and terrible an armie, that Elizeus said to his seruant, who trembled at the verie sight thereof, *Feare nothing, for there are more of the enemie, with vs, then with them; And behold a mountain full of horse-men and fiue chariots enuironed Elizeus.* Let Xerxes his great armies come and inuade me, let all the troupes of diuels

come

come against me; I shall be safe, whilst one onlie Angel defends me.

8. *They appoint captains to warres.*

An Angel saluting Gedeon said: *Our Lord conduct thee, most valiant man, procede in thy way of fortitude, and thou shalt deliuer Israel out of the hands of the Madianits; know that I haue sent thee, and will be with thee.* There is no man, but he is stronge through the power of Angels, if he desire it. Iud. 6.

9. *They foretell future ruine.*

An Angel of mightie strength tooke vp a huge millstone in the sight of S. Iohn, and cast it into the sea, crying out with a lowde voice: *That great cittie Babylon shall be cast downe with such force, as it shall neuer appeare againe.* Take you heede, O Babilonians; for this verie ruine attends you. Apoc. 18.

1. *ANGELS endue men with eloquence.*

AN Angel touched the lippes of Esay the Prophet, with a fiery cole from the altar. It is an easie mat- Isa. 6.

ter for one to speake eloquently in a great Auditorie, whē he hath studied Rhetorick vnder such a master.

2. *They cure the sick*

Ioh. 5. An Angel did often in the yeare, for the good of the sick moue the water at Ierusalem, which stoode within the porch of Salomon: in such sort, that whosoeuer had gone into it after the motion, went out healed. This is no ordinarie Phisitian, who by onely troubling the water, cureth the sick.

3. *They refresh the wearie.*

1. Reg. 19. An Angel awaking Elias the Prophet, who slept vnder the shade of a Iuniper-tree, sett before him a loafe of bread and water, saying: *Arise and eate; for thou hast yet a great way to goe.* All the delicacies of kings are to be esteemed nothing in comparison of bread and water, which such a sewer brings from heauen.

4. *They suffer themselues to be ouercome by such as are deare to them.*

Gen 2. An Angel wrestling with Iacob the Patriarch suffered himself to be ouer-

come, and saued his conquerour from the intended threats of his brother. While we liue, we must wrestle and fight: and happy art thou, if in wrestling thou die, for being dead, thou art sure to be crowned.

5. *They quickly comfort the afflicted.*

An Angel calling Abraham's seruant Agar from dispaire sayd: *What dost thou, Agar? feare not.* And at the same time he shewed her a fountain at hand, which might remedie her desperate case. He is wretched and most vnhappy, who hath not bene tempted by vnhappinesse and aduersities. Gen. 21.

6. *They exhort to do well.*

An Angel exhorted S. Philip saying: *Rise and go towards the south &c.* The Angel was desirous, that occasiō might be giuen, that Candaces the Treasurer of the Ethiopian Queene, might be instructed in true Religion. An occasion to do good to others, is not only to be sought for, but oftentimes to be suddenly layd hold on, as it were, by force. Act.

7. *They come from heauen to earth.*

Angels as well in the olde as in the New Law descend to earth, and ascend to heauen, in performing dutie and seruice. Gen. 29. *Iacob saw in his sleepe, a ladder standing on earth, the top whereof touched the heauens, and the Angels ascending and descending by it.* Christ foretelling the like desire of Angels to goe to and fro, said: Ioh. 1. *You shall see the heauens open, and the Angels of God ascending and descending.* He certainly desires to erre, who neglects to learne the way to heauen of these heauenly messengers.

8. *They encourage those that pray.*

Iudic. 13. The wife of Manuë related simply to her husband. *A man of God, said she, came to me, hauing an Angelicall face, and yet very terrible.* And when the Angel againe shewed himselfe to them both, being asked, what his name was, answered: *Why aske you my name, which is wonderfull.* God doth both terrifye and comfort the good, and his will is, that all redounde to their benefit.

9. *They loue most ardently, and fight for those, that are chast.*

The most chast Iudith attributes the preseruation of her chastity being in the power of that Assyrian destroyer Holofernes, vnto her Angel-Guardian, saying: *Let God liue; for his Angel hath kept me; and our Lord hath not suffered his hand-maide to be defiled, either going hence, abiding there, or returning thence.* Obedience is most deare to Angels; deare is Patience, and humilitie; but aboue all things, most deare is Chastitie. *Iud.* 13.

THE IV. HOVRE.

LEARNE TO DIE; and consider.

Are not manie taken out of this life by suddain death? and whither go they? Wherefore then do I promise myself so peaceable, so slow, and so gentle a death?

LEARNE TO LIVE; and let thy life be

Luc 18 1. A CONTINVALL PRAIER; *because it behooues vs alwaies to pray,*

1 Thes 5. 17. *and neuer giue ouer. Meditation teaches one, what may be wanting; and by praier is obtained, that it be not wanting.*

LEARNE TO PRAY; and meditate.

Of the nature and number of the holie Angels.

CHAPTER I.

CONSIDER the wonderfull excellencie of the nature of Angels, by which an Angel may be termed a perfect man, and a man, an imperfect angel, Angels liue moſt happily; voide of all corporall dregs, and free frō all corruption; and moreouer they are endued with the full & hidden knowledge, of all things, except only the ſecret of man's hart. *Thou only knoweſt the harts of the ſonnes of men.* And yet „God knowes, it is an eaſie thing for Angels to penetrate into the ſecrets of a man's hart. They finde out many things by ſignes; or without ſignes they ſee all things in God, who ſees and knowes all things. All the

2. Paral. 6.

miſte-

mysteries of Nature lye opē to them; neither do they by discourse draw one consequence from another; but euen in one moment, they apprehend innumerable things togeather, being confirmed in Diuine grace; with their vnderstāding they euer beholde God, and that without any vaile; and as S. Paul saith: We *shall see him face to face*. They being most full of diuine loue, doe ardently loue God with their wills. These you may rightly stile morning-starres, or most cleare sunnes. Yf euery Saint in heauen exceede seauen times the splendour of the sunne; how much more will those neerest courtiers of God shine with immense and glorious beames? They are truly most pure looking-glasses, in whome the eternall Wisdome, Goodnesse, Power, and loue of the Creatour is cleerely seene. These are those whitest lillies, amongst whome the heauenly spouse is fed and delighted aboue all pleasures. These are those mountaines, which bring forth aboundātly the best and

Cant. 2
Cant. 8

sweetest

ſweeteſt odours. Theſe are, as it were, that moſt pleaſant field, where are to be found millions of flowers; and which is moſt wonderfull, there are not two of them of the ſame coulour, forme, or odoriferous ſmell. Such is the opinion of S. Thomas of Aquin. Yet thoſe opinions are not to be reiected, which apply this otherwiſe. 1. Part. qu. 50.

CHAPTER II.

THeir number is ſo great, that as Nazianzen ſaith truly of it: It is ſufficient to make a new world of creatures greater farre in number, then this of ours. For as the heauens exceede all that in greatneſſe, which they containe within them; ſo do the heauenly ſpiritts exceede in number all other things; and it is very plainely to be gathered out of the holie Scriptures, that neither vnderſtanding can comprehend, nor tongue declare their number. Iob asketh: *Are his ſouldiers to be numbred?* The Lacede- Orat. de Natiuit. Domin. 1 Chron. 22. 22. 23. Iob 25.

monian

monian kings vſed to haue about their perſons 300. choice ſouldiers. The Macedonian kings had a thouſand men to guarde their perſons. All theſe were numerable. But no number can be aſſigned to the ſouldiers of God. Daniel endeauoures to calculate them in his 7. Chapter ſaying: *A thouſand thouſands did ſerue him, and ten hundred thouſand thouſands did attende vpon him.* Whereby the Prophet did, as it were, affirme the number of Angels to be infinite. So doth clearely Saynt Gregory ſay, that the number of the heauenlie cittiſens was by Iob accompted infinit; and by Daniel it was aſſigned, to ſhew, that their number was innumerable, but innumerable to man only; to which opinion the Royall Prophet ſeemeth to aſſent ſaying: *The charist of God is drawen by ten thouſand.* Chriſt in the garden of Oliuet reprehending Peter's too much forwardneſſe ſayth: *Thinkeſt thou not, that I can aske my Father and he will ſtraitwaies ſend me more*

Pſal. 72.

Matth. 26. 53.

then

then twelue legions of Angels? as if he would say: O Peter, I want not thyne nor thy fellowes helpe; Let the Apostles swords remaine in their scabbards, since I refuse to be rescued by Angels; For if I would be helped by others, I would already haue demanded of my Father 12. legions of Angels, as well as I haue 12. Apostles; which had bene, as S. Hierome calculateth, seauēty two thousand Angels; Albertus Magnus reckons it after the same manner, saying; that in one legion there are 6000. Angels. Christ our Lord might therefore haue bene defended sufficiently by 72000. souldiers in the mount Oliuet, if so he had bene pleased. S. Luke saith, that at the birth of Christ our Lord, there was heard a multitude of heauenly armies, & Angels. He calles the Angels souldiers, as holy Iob doth; to shew, that they be euer most ready and prepared for battle, to defend the honour of their heauenly king; which Zacharias also testifieth in his 9. Chapter. I will enuiron my *Luc 2.*

house

houſe by thoſe, who going and coming, do fight for me. Theſe ſouldiers are ſo deare to God, that from them he tooke his Title, calling himſelf, not from his goulden and celeſtiall palace, nor from the riches of Land, and ſea, nor from the dreadfull Empire of all ſublunarie things, but from his heauenly ſouldiers: THE LORD OF HOSTES. The Apoſtle S. Paul is of the ſame opinion ſaying to the Hebrewes: *Yee approch to the citie of the liuing God Hieruſalem, and to the preſence of many millions of Angels.* And the Apoſtle S. Iohn, who was priuy to all ſecrets, ſayth: *I heard the voice of many Angels enuironing the Throne, and their number was thouſands thouſands.* Theſe are ineuitable proofes, that the number of Angels is greater then we can conceaue or expreſſe. Dionyſius, S. Paul's diſciple, and S. Hierome affirme, that the multitude of Angels is ſo great, that we can hardly define the number, though we multiply it to the infinit. And ſome of S. Thomas of Aquin's diſciples affirme, that the

Hebr. 12.

Apoc. 5.

opinion

opinion of their maiſter was, that the Angels of heauen were more in number, then the ſtarres in the heauens, the birdes in the aire, droppes of water in the ſea, graines in the ſandes, flowers and leaues of graſſe on the earth, yea more then there are atomes, and laſtly more then all the indiuiduall creatures in the whole world. S. Gregory Nazianzen's words importe the ſame, when he ſayth: there are infinit thouſands of Angels, and S. Bernardin of Siena, and S. Ambroſe Biſhop of Milan ſay: There be ſome, who thinke the number of Angels to be 99. times greater then the number of men. And that this opinion is confirmed by the 15. chapter of S. Luke, where mention is made of a ſhepheard, who left 99. ſheepe, to go ſeeke one, which was gone aſtray. And iuſt ſo (ſay they) did Chriſt forſake the Angels, and came downe into the deſert of the world to reclame mankinde from errour. S. Hilary is of the ſame opinion, and S. Brigit ſayth: There be ſo many thouſand

1. de creat. hom. c. 18. Tom. 4 ſer. 49. Epiſtol. ad Ant

c. 8. in Matth. 4. Reuel. c. 1.

thou-

thousands that serue Almightie God, that if all the men frō the first Adam to the last man, were numbred, there might be assigned to each man, more then ten Angels-guardians. This seemes certaine and agreable to diuine testimonies, namely, that the number of Angels is farre greater then that of men. But how many Legions there be, and how many millions, *He knowes best, who numbreth the multitude of starres, and calles each by his name.* The Angels them selues see in God, as if it were, in a glasse, their owne number; but these secrets are not yet to be reuealed to mortall men.

Psal. 146.

CHAPTER III.

LEt vs therefore clippe the wings of our curiosity, and differre the knowledge thereof, till we arriue in the world of the Blessed; In the meane time let a deuout hope comfort & stirre vs vp, to tende thither, with all our whole desires; where we may not

onely know the number of Angels, but being in the midſt of them, we may alſo ſee and beholde them. Let vs in the meane time continually cõtemplate the moſt repleniſhed court of our high king, though it be but a farre of; to which the words of Salomon may well be applied. *The dignity of a king conſiſts in the multitude of his people.* It is therefore moſt fitt, that the king of kings in the immenſe kingdome of heauen, maintaine a moſt copious family: which Dauid wondring at cried out: *God, who is glorified in the councell of Angels, is great and terrible aboue all who are about him.* It is a wonderfull thing; in this world a king is defended by his guarde, but there, the king defends his guard. The ſtrength of our kings is in the number and valour of his ſoldiers; but that great king giues ſtrength to his ſouldiers; and that which is moſt ſtrange, is, that the immenſe company of thoſe heauenly forces are vnited togeather with ſuch loue, as though they had but one will & one

Prou. 14.

Pſal. 88.

vnder-

vnderstanding. O how vnlike is the state of heauen to that of this world! here euery place is full of strife and dissension; amongst the least companies there be factions; all seemes a continuall warre; for on euery side is nothing but iarres. But giue eare to the Angels, and consider, what they proclame: Let there be an established peace on earth; but let that peace be amongst men OF GOOD DESIRES.

Michael signifies, who as God: Dan: 10:12.
Gabriel signifies the fortitude of God.
Raphael signifies the Medicine of God.

THE V. HOVRE.

LEARNE TO DIE; and consider.

What makes death most terrible? a wicked conscience. Wherefore then do not I procure it peace, and make it become good?

LEARNE TO LIVE; and let thy life be.

A FEARING THE SVPREME IVDGE. We shall all stand before the tribunall of Christ. Therefore every one of vs ought to take an account of himself. Euerie thing hath a time [Now is the time of Mercie; then will be the time of Indgement.] That day will be a day of wrath. Rom 14. 10

LEARNE TO PRAY; and meditate.

How Angels are painted, with what clothes & habits in what formes & shapes.

CHAPTER I.

ANgels are well repreſented like beautifull yong men. They are yong; for no olde age, no diſeaſe, nor number of yeares corrupt them. S. Marke ſpeaking of the womē, which would haue annoynted Chriſt, ſaith: *Entring into the monument, they ſaw a yong man ſitting on the right hand.* Their beautifull ſhape doth ſo dimme and eclipſe the formes of the moſt beautifull men, as the ſunne doth the ſtarres. The beauty of the Angels is no fraile thing; it is not ſpoiled with wrinkles, or gray haires; it knowes neither pride nor laſciuiouſneſſe; it is euerlaſting and euer-flouriſhing. Now let our loue to Angels moue vs to a double conſideration: 1. Yf the loweſt and leaſt Angel do ſo excell all humane creatures, as that there is no compariſon, what pleaſure will it be to ſee ſo many millions of Angels, not a farre of, nor as it were, through a miſt, but with a perfect and

Mar. 6.

eternall

eternall light, neuer satisfyed with this most delightfull spectacle, notwithstanding that this will be the least parte of our beatitude. Let it be our care, daily to grow yong; not in yeares, but in chast desires and holie purposes. The spirit of deuotion is daily to be renewed; and the age of a lazie languishing is to be shaken of. We fall thousands of times. Let vs rise as many. King Dauid made himself daily become yonger, saying: *I haue now begunne, now, and euen now.* What I haue neglected for ten, twentie, thirtie, fourtie yeares, I will do this day, this houre, this verie instant. So shall we daily renue our age, and become ten, twenty, thirty, fourty yeares yonger. S. Charles Borromeus to one of his, asking, what way did best leade to heauen, gaue this document: Proceede so in thy iourny to heauen, as if euery day thou didst but beginne a new.

CHAPTER II.

Denat. Domini c. 4.

THE habits of Angels are painted glittering, and for the moſt parte, white as ſnow, S. Auguſtin ſaith; that the Angel, which was ſent to the B. Virgin, appeared to her with a ſhining countenance, a glittering garment, and an admirable gate and motion. And why ſhould not moſt innocent, and pure Spirits weare white clothes? This comely candour becomes them; neither ought they to be painted with black or ſad garments, ſeing they ouerflow with pleaſures, their life being a perpetuall ioy. The Angels, who brought the firſt newes that night when Chriſt was borne, could not but appeare in ioyfull ſhape ſaying: *I declare to you a great ioy.* Yet Angels are often ſeene in armes; and whereas our ſouldiers are couered from top to toe in iron, they are ſo with golde. The hiſtorie of the Machabees relates, that when

lib. 2. c. 11.

Liſia was readie to giue any aſſault,

and

and Iudas Machabeus went to succour his owne forces with fresh men, *there also appeared a horseman in a white garment, & golden armour going before them & charging his lance.* Againe, when he fought against Timothee captaine of the Asiatike armie, *there appeared from heauen fiue horse-mē with golden bridles conducting the Iewes, whereof there were two, who holding Machabeus in the midst betweene them, and enuironing him with their armour, preserued him, and cast dartes, and thunder-boltes against their enemies.* 2. lib. 10.

Certainly it is no noueltie for Angels to serue in warre without pay. Happie are those tents, which enioy but one such souldier. And what a slaughter did one onely Angel make in one night in the tēts of Sennacherib? One such souldier from heauen did there kill, neere 20. thousand men. And S. Chrisostome twelue hundred yeares ago, saw a statue of waxe made in remembrance of that Angel, who filled the tēts of the Assyrians with so manie dead carcasses, *Orat. de legislat. veter. & no. Test.*

and beheld it with teares in his eies, and a hart-feeling of the case. Thus the Angels both in warre and peace make proofe of their obedience and inuincible force; and do not only carry in their hands a walking-staffe like pilgrims, but also a truncheon like Captains and Commaunders. They offer both peace and warre, as heretofore Quintus Fabius in the Court of Carthage, gathering vp the skirts of his gowne, said to the senate: LOE, WE BRING YOV HEERE PEACE AND WARRE; CHOOSE, WHETHER IT PLEASETH YOV. So do Angels bring peace to such as are well disposed; and warre to libertins and rebells. Angels haue besides bene very often seene all in white; not for that they may not vse garments of other coulours, as I know not what Seuerus Antiochinus dreamed; as though purple were forbidden them, as it was heretofore to the Roman women, which is a ridiculous fable. But candour pleaseth the Angels both in

their garments and mindes; and surely it becomes them to be candide, who are in perpetuall feasts, daily nuptialls, a continuall ioy, and eternall triumph. But we haue a litle tōo much enlarged ourselues touching THEIR FACE AND GARMENTS. Let vs now come to their WINGS; which is the third Chapter of this Meditation.

CHAPTER III.

THE diuine Dionysius Areopagite saith, that Angels are painted with wings; because they partake of nothing that is composed of the base dregs of this earth, and to the ende, that we might know, that no bodily weight can hinder them from being in a moment, where they will. They also attend neere to God with so great sweetnesse of loue, as they seeme to hang in the aire with an euerlasting delight. Saint Chrisostome speakes of wings

Homil. 1. de incorrupt. Dei.

in Angels, and affirmes, that the Archangel Gabriel is rightly painted with wings; not becauſe God created him winged, but that we may thankefully remember the flight, which he made from heauen into the B. Virgin's cloſet at Nazareth, where the Angel performed his embaſſadge and in God's place demaunded the aſſent of the Bleſſed virgin to the reparation of the world. If we compare the ſwift wings of birds, the ſudden flight of arrowes, and of the windes theſelues, the courſe of ſtags or tigres, the flight of eagles, the ſwiftnes of the clowdes, the whirling about of the celeſtiall globes; if we compare, I ſay, theſe with the wings of Angels, they will ſeeme but ſlow motions & full of delay. Angels will ſoone ouertake, & diuert their courſes, and euen the windes themſelues; For that great king of heauen hath ſwifter meſſengers, thē all theſe, who in a moment do moſt obediently go that way, which the will of God appoints for them. The kinglie Pſalmiſt

wondreth

wondreth at this saying: *O my Lord my God, thou art greatly magnified, who walkest upon the feathers of the winds, and makest thy Angels Spirits, and thy ministers burning fires.* Psal 103.

CHAPTER IV.

PAinters sett out Angels with gemmes, and adorne their heads with garlands of crosses, because it is agreable to reason & to Holie Scripture. Ezechiel speaking of the most beautifull of all Angels saith: *All kinde of precious stones enrich thy garments.* Obedience is a noble gemme; and because Lucifer was disobedient, he lost all his precious iewels. Constantine the Great, (as S. Damasus witnesseth) in the Church of S. Iohn Lateran, which was anciently called the Church of Cõstantine, besides innumerable other ornaments of golde and siluer, placed foure great Angels of siluer, which shined with glistering light of manie precious stones: and each of them weighed Ezech. c. 28.

500. pound weight of siluer, which was a Royall present. Angels beare a crosse in fronte, because at the last day they shall carry it to the place of Iudgement, as the Trophy of their Lord. Christ foretold it in Saint Mathew: *And then shall appeare the signes of the Sonne of man.* Angels will be the ensigne-bearers, who loue the crosse of their Lord, not because they were preserued from destruction by the Crosse, as we were (though there be writers of extraordinary note, who say, that Christ did meritt both grace and glory for the Angels, but because their king hath ouerthrowen the diuel by the crosse. Therefore a Seraphin would not be seene by S. Francis otherwise then crucified; to the ende that he might admonish vs by that spectacle, that all our loues ought to tend to IESVS crucified: and that we may breathe forth in our soules: MY LOVE IS CRVCIFIED; yea and wee ought daily to crucifie ourselues. For the golde of diuine loue is not more

Mat. 24.

certainly

certainly tried by any touchſtone then by the Croſſe. IN LOVE NONE CAN LIVE WITHOVT GRIEFE.

CHAPTER V.

ANGELS are painted with naked feete, walking vpon the cloudes. This is not vnvſuall to God's Embaſſadours to caſt of thoſe clogs of their feete. Moiſes did it. So did Eſaias; and the Apoſtles, as alſo many other holy men, whoſe mindes were already placed in heauen. They felt no want of ſhoes, who had inured themſelues many yeares to go barefoote; as S. Nicolas of Tolentine, and many other Chriſtians haue done heretofore. The Angels walking vpon the cloudes inſtruct vs how we ought with a quiet minde, to ouercome aduerſities. A cloud is but a light thing, only a thickned vapour, which the winde blowes to and fro. All diſtempers of thunder

and lightning are debated in the cloudes, which send downe into the inferiour parts those fierie issues of lightnings. Beyond the cloudes there are no tempests. Those whose *conuersation is in heauen* adhere to God by so firme a loue, that no calme of prosperitie, nor tempest of affliction can draw them thence. Their care is onely for God, and their conscience; all things else they esteeme lesse then nothing. The black clowdes of impatience, enuie, or anger, trouble not them; they are aboue the clowdes; & they treade vpon them, by the commaunde and rule of their minde. And this is to walke with Angels vpon the cloudes.

CHAPTER VI.

THE Prophet Daniel saw a gyrdle of the Angels not made of silke, but of beaten golde. This gyrdle is the note of Chastitie. *They shall be*, saith Christ, *like the Angels of God.* And S. Gregorie saith: We binde our loines, when by continencie

Matt. 22. in Euang.

we

we correct and bridle headie lust; and the Angels doe not oneiy binde their loines with their gyrdle, but their breast also; to shew, that chastitie cõsistes not onely in the bodie, but also in the minde. But alas, how often do we feele the want of both these girdles? There are certaine gamesters, who when they haue consumed and wasted all their money, are yet so transported with the desire of play, that they also venture their clothes; and for the most parte, the gyrdle is the first, which they thinke they may better spare then their hatt or cloake, so whosoeuer admitts Concupiscence into his companie as a playfellow, he hath alreadie lost shame; and the wretch doth one while couet this, and another while that. Now he runnes after this pleasure, and by and by after another; and is by so much the lesse satisfied, by how much his minde is more possessed with filthinesse. Concupiscence is a most skillfull gamester; it plottes one deceipt after another; it intrices by faire

termes,

The degrees of sinne. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

termes, and enueagleth with a shew of sweetnesse, and retaines, as though it had glewie hands, and passeth from a suggestion to a thought, from a thought to a desire, from a desire to a delight, from a delight to a consent, from a consent to a fact, from a fact to a custome, from a custome to despaire of amendment, from despaire to a defence of sinne, from a defence of sinne to a boasting of it, and lastly from a glorying in it, to damnation. This is fine sport; and after manie things lost in this play, the next is the gyrdle of ones breast, or chastitie of minde; which being lost, a man is prone to be prodigall also of the gyrdle of the loines, or chastitie of bodie. Belieue me, the world seekes to bereaue thee of both these gyrdles. O chastitie (saith Ephrem) mother of the best delight, and a kind of an Angelicall life. O thou truly happie Virginitie, which striuest with Angels for glorie, and dost euen conquer them in vertue, though not in felicitie. There is an

odori-

odoriferous roote, which we call *Angelica*, antidote to the plague. This Chaſtitie may well be called *Angelica*, which doth not ſuffer the venime of the hart, ſuch as are impure cogitations to take roote, but reſiſts and beates back this plague of the minde, and hath alwaies the Angels to befriend it. S. Auguſtin ſaith: By how much more one is pure, the more is he kept and enuironed by Angels; who through a ſimilitude and likeneſſe, which they haue with chaſt men, delight to be conuerſant with them. Angels hate vngyrdled perſons; neither can they loue their companie, who take vpon them all manner of baſeneſſe. I will here repeate that of S. Hierome: In whatſoeuer vertue thou excelleſt, or in whatſoeuer workes thou art moſt eminent, if thou wante the gyrdle of chaſtitie, all goes to the ground. Chriſt admoniſhing vs of this in S. Luke ſaith: *Let your loines be gyrt. This is the* FACE; *theſe the garments, wings precious ſtones gyrdle, and poſture,*

Lib. 1. de Virgin

Luc 12

in

in which the Angels are painted. All which, vnleſſe wee be blinde and deafe, may be a ſilent, yet eloquent exhortation to vs, how we ought to forme our manners.

THE VI. HOVRE.

LEARNE TO DIE, AND CONSIDER:

How do I deſire that death ſhould finde me in manners and in life? why therefore do I not become ſuch a one as I deſire to bee?

LEARNE TO LIVE.

Let thy life be a meere ſtudie, how to perſeuer.

Apoc. 2. 10 *Bee faithfull till death, and I will giue thee the crowne of life. It is a greater worke, to execute good purpoſes then to make them. It is of litle validitie to beginne well, vnleſſe thou alſo ende well.*

LEARNE TO PRAY, AND MEDITATE.

The Angels ſongs and their functions.

CHAPTER I.

HOlie Iob in his 38. chapter demaunds thus: *Who will bring aſleepe or make reſt from motion the heauenlie harmonie?* We leade ſuch a life, that ſadneſſe doth ſtill ſucceede ioy, and immediatly enſueth it. And a ſweet melodie doth ſo rauish our eares, that we thinke a ſirene ſings with great ſweetneſſe. But how long do we ſo? At length ſatietie, tedioufneſſe, and lothſomeneſſe expelles the former ſweeteneſſe. And while we greedily harken to a muſicall conſort, and our eares liſten hungerly after it, if it once ceaſe, all the contentment of the eares vanishes away, and ſo doth that ſweetneſſe ende, while we ſtill would Iob 38

willingly litten; and our eares are so much the more troubled at the silence, by how much more they were delighted with the sweetnesse of the harmonie. The Angels sing otherwise in heauen; they beginne & neuer ende; they neither grow wearie, nor cause loathing; after thousands of yeares this melodie will be as acceptable as it was the first houre we beganne to heare it. No mortall eare can attaine to the sweetnesse of this harmonie; but the immortall & blessed possesse it euer. But what do the Angels sing? who euer heard them singing? Esayas hath heard them, and describeth the words of that heauenly dittie. *The Seraphins did cry out one to another: Holie, Holie, Holie, the Lord God of hostes; the whole earth is replenished with his glorie.* This is the holie dittie of three Partes, which those diligent and vigilant Creatures vtter, whome the Angel in the Apocalips saw and hard crying out: *Holie be the omnipotent Lord God, who hath bene, is, and shall be.* Let some one I pray you cõpare these

Esa. 6.

Apoc. 4.

noble

noble Quiristers of God & heauenly Courtiers, with so manie impious men on earth, or diuelish spirits in hell, who with vnspeakable execrations and continuall blasphemies do perpetually breath forth venime against Almightie God. Alas, how vnlike is the Psalme of the Blessed, and that of the damned.

CHAPTER II.

SAint Iohn also that eye of our Lord, and the deareſt to him of all the Disciples, hearing the cõsorts of Angels in heauen, saith: *I saw and heard the voice of manie Angels and of beasts, and elders about the Throne, and they were in number thousands of thousands, crying out with a lowd voice. The Lamb, which hath bene slaine, is worthie to receiue vertue and diuinitie, wisedome & fortitude, honour & benedictions.* And in another place he relates, what, in that highest tower of eternall pleasure, he had seene & heard. *And all the Angels stood compaßing the* Apoc. 5. Apoc. 7.

Throne,

Throne, the Elders and the foure Beasts and before the Throne they fell on their faces, saying: Benediction, splendour, wisedome, thanks-giuing, vertue, and fortitude, be to our God, world without ende, Amen. Neither is there anie doubt to be made, but that the Angels with the innumerable companie of the Blessed, do sing that most ioyfull song *Alleluia.* O heauens! o habitation of all beautie, and ioy, who would not thinke the sweetest consorts of men as tedious and irkesome, as the rude bellowing of beasts, when he thinkes of thee? and not onely of thy most sweet melodie, but of the verie summe of eternall delight? O death! come and change me from this valley of mourners, to that Tower of Angels. Draw me from the companie of men, that I may be partaker with the Angels in [illegible]

CHAPTER III.

THE Angels office is fiue-folde: they are *Singers, Supplicants, Em-*

bassadors,

bassadour, Protectours, and warrelike Conductors. Their first and chiefe dutie is, to loue God; and neuer to cease from praysing him. They so loue God, that they burne with zeale towards him. They so loue God, that they extoll him with an euer-watchfull and vnwearied harmonie of praise. Beholde, here are the Courtlie Quiristers, who with continuall readinesse attend their Lord and God, who doth so much esteeme this office, that he would haue the highest and most noble of his Angels to be singers, Esay testifieth, that the Seraphins sing before their Lord that diuine and sweet song: HOLIE, HOLIE, HOLIE; and like larkes they ascend whilst they sing. This is an argument of their desire and most feruent affection, that they do more & more ardently loue God, and so do they as it were approch neerer and neerer to him; and in the meane time in signe of great reuerẽce they couer their feete, and bow downe their heads before him. For to all those

that desire to praise God, these things are most necessarie, REVERENCE, and LOVE. The highest Angels performe this; what then ought we to do who are most abiect wormes: King Dauid exhorteth vs saying: *Psal. 2.* *Serue yee our Lord in feare, and reioyce him with trembling.* Praise without loue proues colde, and loue without reuerence is too familiar. God will be beloued, but chastly and reuerently.

Another office of the Angels is to be SVPPLIANTS. They offer to God men's prayers & good wishes, which the Angels themselues testifie; among whome one of the chief saith to Tobias: *Tob. 12.* *I haue offered thy prayers to God.* And the same another of the Angels affirmed to Cornelius the Centurion: *Act. 10.* Thy Prayers and almes-deedes haue ascended in the sight of God. That most vnderstanding man of hidden mysteries, and God's chief secretarie S. Iohn saith, that he saw the same. *Apoc. 8.* *There stood* (saith he) *an Angel before the Altar having a golden censer in*

his

his hand; and much incense was given him, that he might presente the prayers of the Saints. After this manner the holie Fathers learned to speake out of diuine Scriptures; but in steede of citing them all, I will onely alleadge what S. Bernard saith. Angels, saith he, are wont to assist those, who pray, and to be delighted in those, whome they see lift vp their cleane and vndefiled hands in their prayers. The Rabbins, who are full of fables, do also here inserte their fictions, expounding the first chapter of Genesis. They say, the faces of the firmament are birds, which carrie vp all things to God. This fiction doth inuolue in it something of truth; but we giue more credit to Iacob the Patriarck's eyes though they were shutt and bereft of light; He saw Angels ascending and descending in a diligent kind of office, as though they were the messengers betweene heauen and earth, and the Princelie Postes, who

Serm. 3. Super Missus est.

Gen. 28.

do as it were bring letters from heauen into this vale of miserie; and carry hence their answers back with them, which they receaued from men. They are spectatours of our calamities, hearers of our sighes and grones, and witnesses of our teares, and praiers. But what is that ascending and descending? what are these oblations of our prayers? do they relate to God what before he knew not? I pray thee, creature, when thou prayest to God, and in thy prayers dost deplore thy wants, and imbecillities, dost thou then explicate any thing to God, whereof he is ignorant: He knew all this, before thou beganst; and he knew it from all eternitie. Should we therfore not pray? it is ridiculous and impious so to thinke. Imagine then the same of Angels; it hath pleased God, that it should be done in such sort, that his Diuine Maiesty: might take the more notice of it, when the inhabitants both of heauen and earth ioyne their endeauours in worshipping of him. And

therefore God made them *all ministring Spirits*. And to giue vs surer testimonies of his power and goodnesse, he saith: *I will send my Angel, who shall go before thee, and keepe thee in all thy waies, and bring thee into the place which I haue prouided.* S. Bernard assigning another cause saith: Who will grant me, that my prayers may be manifested before God by you, O gratious Princes? not to God, who knowes the verie thought of man, but to those Spirits, which are endued with vertue, and are freed from the bondage of flesh. For which there may be also another reason alleadged, because Angels ioyne their prayers with ours, and temper the coldnesse of our prayers, with the fire and feruentnesse of theirs. Hilarius saith: The Diuine nature of God needes no Angels; but our imbecillitie needes them. God is ignorant of nothing we do; but our childishnesse and weakenesse in asking or deseruing, requires such suppliants as these to concurre with vs. But why

Hebr 1.

Exod 23. c

Serm 7. in Cant

in Ps. 129

are they ſayd onely to offer our prayers, and not the reſt of our workes? Becauſe of good workes prayer is the beſt, and the originall of all others. I will adde this, that from Angels we learne to pray, according to S. Bernard, who ſaith, that men teach to ſeeke God; the Angels, how to adore God; and the Holie Ghoſt aboue, teaches how we may finde him. But we will not omitt, that almes-deedes are preſented vp to God by Angels, and not prayers alone. So witneſſeth Holie ſcripture. But how do they exhibite our prayers, ſince they ſee not our thoughts? They eaſily ſee by the viſion of God for what it is we pray, as alſo by other circumſtances of our carriage. For who is he that prayes, and doth not at the ſame time either ſigh, knock his breaſt, lift vp his eies, or the like, though he vtter nó words. It is an eaſie thing; for thoſe wiſe ſpirits to attaine the knowledge of what lies in our harts; and though they ſhould obſerue nothing in vs, yet certainly, as I was

saying. They see in God, who is the mirrour and wonderfull glasse, in which all things are represented, and chiefly those things, which appertaine to their charge. S. Gregory saith: What is it, that cā be hidd from them, who know him, that knowes all things. At the same time, but in seuerall places Tobias & Sara prayed; she at Rages a cittie of the Medes, and he in Niniue a cittie of the Assyriās; notwithstāding at the self same time both their prayers were receaued by God, as the Booke of Tobias witnesseth. *Holie Raphael the Angel of God is sent, that he may carefully looke to them both, because at the same time their prayers were recited in the sight of God.* Who recited them? who recommended them being recited? and who offered them being recommended? if not the Angels. And certainly this is to all good men a great comfort, that in heauen they haue their Oratours, and pleaders of their cases and actions. Whatsoeuer they suffer or do, whatsoeuer they pray or bestow, is by the

Lib. 4. Dial. c. 33.

Tob. 3.

recõmendation of Angels made more acceptable to God.

The third office of Angels is; they are EMBASSADOVRS; and that in matters of greateſt weight. When the ſonne of God became man, when he died on the croſſe, when he reuiued in the Sepulcher, and when he departed from vs and aſcẽded into heauen, the Angels were readie and prepared to all obedient offices. God wanted not their help and endeauour: but this he did out of his owne goodneſſe, that our mindes might conceaue, what a great care he had of our ſaluation. Our moſt louing God is wont ſo daily to aſſiſt our endeauours, that he oftẽtimes euen complies with our cuſtomes, and affordes manie great teſtimonies of his loue, by condeſcending and accommodating himſelf to our capacities.

The fourth office of Angels is, they are PROTECTOVRS. The kinglie Pſalmiſt ſaith: *God gaue his Angels charge ouer thee, that they might keepe thee in all thy wayes.* In pathes, not

Pſal. 90

in

in precipices; thy Angel shall looke to thee but yet walking, not flying; he that will perish, let him perish. For as euery man, so euery region, prouince and kingdome hath his Angel-guardian; and so in euery kingdome are two kings, in euery Dioceſe two Biſhops; but the kings and Biſhops, which are of heauen, do not expoſe themſelues to humane eies.

The 5. office of Angels is, that they are CONDVCTOVRS in warre; and ſuch Generalls, that when they liſt, they haue the victorie on their ſide; they fight without cānon, without victuals, without troupes, and voide of bag and baggage; and with the leaſt breath they diſperſe armies how great ſoeuer. *When Ioſue was in the field of Iericho, he lifted vp his eies, and ſaw a man ſtand againſt him, holding in his hand a naked ſword; & going to him, he asked: Art thou of ours, or of our enemies. He anſweared: I am of neither of both; but I am chiefe of the army of our Lord; and now I come.* O moſt bleſſed of our Lord, come: for alreadie

Ioſue 5.

Reuel. 21

the tempests of warre blow vp whole prouinces. God promising his people saith: *I will send a forerunner to thee, an Angel, and I will cast forth &c.* Now also do many troopes of euil men assault good men; but happy is he, who fighting against whatsoeuer enemie, hath for his champion though it be but one of these Legionaries, and not a whole legion.

THE VII. HOVRE

LEARNE TO DIE; and consider.

If I were at this present houre to die, what would I do: why then do I not now the same?

LEARNE TO LIVE;

Let thy life be a Tower of fortitude in temptations. Resist the diuel and he will flie from you. Behaue yourselues manfully, and your harts will be strengthened, all you who can fight in our Lord.

Iac. 4. 7. Pſal. 30.

A man doth most profit, where he gaines most ouer himself.

LEARNE TO PRAY; and meditate.

The offices of the Angels towards men.

CHAPTER I.

THE Angel-guardian receaues vs into his custody, when we are first borne. Our good God seemes to giue vs to vnderstād & see, as it were, painted forth by the Archangel Raphael, the chiefe benefits, which Angels conferre vpon men. He leadd Tobias the yonger, and brought him back safe to his parents. This most faithfull familiaritie betweene the Angel and Tobias was thus first begunne. *Tobias going forth found a beautifull yong man, as it were prepared, and readie to walke.* An infant doth scarcely come forth of his mother's wombe, but beholde an Angel is Tob.

present with him, whome God, assigned from all eternitie to be his Guardian. A worthie witnesse whereof, is S. Hierome saying: Great is the dignity of soules, since euerie one hath from his first natiuitie, an Angel, ordained by God to take charge of him: here is that beautiefull yonge man, a companion to vs in our pilgrimage. S. Mathew describing the splendour and beauty of one of these yong men saith. *His aspect shined like lightning, and had his garment white like snow.* This yong man stands prepared and readie to walke, and to leade one the way to heauen.

Cap. 18 in Math.

Mat. 8 cap. 28

CHAPTER II.

THE Angel obligeth his faith & carefull custodie vnto vs, by the salutation of Tobias the elder saying: *Ioy be alwaies to thee.* This certainly is the Angel-guardian's wish; of this hath he care, and this doth he take to hart, that we may neuer be but ioyfull, euen when teares flow from our

eyes,

eyes, when griefe or ſorrow is ſeated in our countenance, yea and amongſt the greateſt torments. *Whatſoeuer happens to a iuſt man, will not make him ſorrowfull.* Yea though the heauens ſhould fall, yet will the ruines thereof not diſmay him. Doſt thou heare, Tobias? *Let ioy be alwaies to thee*, though thy wife vexe thee, thy kinſfolkes deride thee; yet *Let ioy be euer to thee.* S. Paul commends the ſame to the Theſſalonians: *Reioyce yee alwaies.* But what cauſe haue we of ioy? eſpecially of continuall ioy? The Angel obligeth his faith to thee ſaying: *I will leade and bring thee back.* This is the true cauſe of ſincere ioy: the Angel obligeth himſelf vnder his hand and ſeale, *to be alwaies our conductour*, to performe to vs the office of a faithfull companion. Let vs truſt to his promiſe; for he will not deceaue vs. He will leade vs, ſo we do not wreſtle nor reſiſt; he wil bring vs back, ſo we be earneſt to follow him.

Prou 22.

Thoſ 4.

CHAPTER III.

THis, which is aboue mentioned, may be of comfort to vs, seing that both while we enioy this life, or are departing out of it, we want continuall consolation. There is neuer wanting what to suffer, euerie day and houre (nay I may say euerie moment) there is a worme, which gnawes, pulles vp, and sometimes deuoures both the flower, and substance of all our ioy and contentment. Yea though all things be peaceable and fauourable to vs, and that the vniuersall world be gouerned to our cõtentment, the verie feare alone of loosing it, is a sufficient motiue to vexe and trouble our felicitie. And thus we are neuer wholy deliuered from euill; either we are bodily sick, or grieued in our mindes. This is the law and necessitie of our life; to the which is annexed all kinde of griefe. The Angels therefore distille downe into vs the perpetuall dew of comfort, and

say

say *Haue courage; now is the time at hand, when you shall be cured and freed from all this, by Almightie God*: despaire not of your saluation; it is at hand; it wilbe perfected by one onely expiring, and you shall possesse ALL ETERNITIE amongst the Blessed. But yet the Angel doth not alwaies stop and drie vp teares, but sometimes procures them, as he did to the refractarie people of Israel, to whome he obiected their rebellious obstinacie; yet true it is, that these heauenly Priests are alwaies more ready to comfort & exhort, then to threaten; and they euer inspire vs, and crie out thus. *Take courage: for now is the time at hand, when God will cure you of all diseases and afflictions.*

Isai. 1.

CHAPTER IIII.

THE Angel discouereth the drift of the diuell heere, and saith to Tobias: *I will manifest them to thee, with whome the diuel can preuaile.* How manie admonitions

Tob. 6.

do we daily receaue from this our best tutour? how often doth he sweetely warne vs? Take heede of this, and, omitt the other; fly thence, & hasten from Cupid's darts. Fly, fly, thence doth danger and thence doth destruction grow to hang ouer thy head; strengthen thyself on the side, where thou art weakest, approche not hither; a snake lurkes here, touch not this stone, a Scorpion lyes hiddē vnder it; cast away this, which thou seekest, it is not gold, but durt; it is not light but smoke; walke here carefully, least thou fall into some trappe; forsake this pleasure; for it will be grieuously punished. Thus doth he hundreds and thousands of times admonish vs; and manie hundreds and thousands of times do we afforde but deafe eares to his warnings, wretches that we are; we shall suffer for this affected deafnesse, we shall not be heard, when we be readie to perish, who refused to heare him so often warning vs, that we might not perish.

CHAPTER

CHAPTER V.

HE defends from the assault of the diuell. Tobias cried out that a huge whale was at hand to deuoure him; to whome the Angel speaking saide: *Take hold by his gylls, and draw him to thee.* Tobias did so tremble at the sight and approch of this huge sea-monster, that he thought himself al readie deuoured by him; but the Angel so freed him of feare, and so animated him by his speach against the whale, that he, who had horrour to see the whale, did presently not feare to touch him. The Apostle S. Iames most prudētly saith: *Resist the diuell, and he will flie from you.* The diuel is like a crocodile, which, as they say, being fled from, and not seene followes and killes; but being followed & seene, flies and dies. Therefore, my Tobias, take holde of the gylls of the whale; Resist the diuell, & oppose thyself stoutly against him, and thou shalt putt this fearefull *Iac. 4.*

croco-

crocodile to flight; but otherwise if thou seeke not to preuent him, thou must looke for the same from him. Hearken to thy companion and thy assistant Angel; if thou fight assisted by him, thou shalt surely ouercome. Neither did he only free Tobias from the whale, but also kept him vnhurt, from the diuell. *Then did the Angel Raphael apprehend the diuel, and sent him back to the higher Egipt.* So doth this our best Tutour hinder the diuel, that we may not receaue more hurt from him then from a dog tyed in chaines, which may barke, but cannot bite, vnlesse one come neere to him.

Apoc. 12.

CHAPTER VI.

AS the Angels holde vs for their bretheren, so do they tenderly loue vs. *O brother*, said the Angel to Tobias, *if it please thee, let vs proceede.* And another Angel, by a probable coniecture congratulates with vs in the Apocalips: *Now*, saith he, *saluation is obtained, since the accuser of our*

Apoc. 12.

brethren is cast downe. Obſerue, O Pilgrim, the courteous ſpeeches of thy brother: *Therefore if it pleaſe thee, let vs proceede.* He deſires thee to walke along with him towards that heauenly country, and to accompany thy deſire thereto. What trauellor caſteth not his eie to the ende of his iourny? and though his corporall eie cannot ſee it, yet his minde is bent that way; and when he ſees it neere, his hart leapes for ioy; his eies haſten thither, where his feete ſtriue to ſtande. So, O brother, LET VS PROCEEDE; and let our minde be there, where in ſhort time we hope our bodies will follow. Let vs loue our owne reſt and quiett; but that reſt only, which, when all tumults ſhall be ended, we ſhall enioy in heauen.

CHAPTER VII.

THE Angel Guardian defendeth his charge from all dangers. Tobias being returned, related

to his father, how many benefits that holy man (for so he called him) had bestowed vpon him, from how many dangers he had defended him. For, saith he, he silenced and put to flight the diuell; yea he deliuered and freed me from being deuoured by a fish. How assured friends are those heauenly Princes to vs? who is it, that hath not found it often in most difficult and vncertaine things. How often had we broken our armes, and legs, nay our neckes, had we bene depriued of the help of these our friends. Yf we cast vp the accompt right, we shall perceaue, that euery where is perill of shipwrack: as manie pores as we haue in our bodies, so many doores there are, by which death on a sudden may creepe in we neither sweate nor coole without danger; we neither sitt downe to the table, nor go to bed in securitie, meate killes a glutton, and famine the hungrie; warre deuoures this man, and perhaps the ruine and fall of his owne

houſe, buries another. On horſe-back, vpon the ſea, in woods or in plaines, at home or abroad, dangers are incident to vs; and vnder each ſtone, lies a ſcorpion; But our Angels-guardian watch in our behalues. Theſe defended Ionas in the whales bellie, S. Paul from the waues of the ſea, Daniel in the denne of lions, Moiſes in his cradle, Iudith in the enemies camp; and theſe knew well how to preſerue the three Hebrew yong men in midſt of flames; without the help of theſe, we our-ſelues had a hundred times periſhed; of which I myſelf am a witneſſe; For hauing neuer learned to flie, yet falling headlong from the top of a high paire of ſtaires downe to the ground, and being caſt headlong, the coche ouerturning, from the top of a mountaine into the riuer Danaw, I eſcaped at both times without anie hurt, To ſay nothing of other dangers, euen from theſe I could neuer haue bene freed without the help of the

Angels.

Angels. And I can witnesse, that I haue hundreds of times, euidently perceaued their present help. And I believe it also to be most true, and manifest, by others confessions. Certainly we haue the Angels our intire friends, and then most present and carefull, when the greatest dangers assault vs.

CHAPTER VIII.

Tob. 5. THEY teach others to do well. Raphael gaue Tobias the gall, which he had drawen out of the fish, and saide: *Annoint his eies with this gall of the fish which thou carriest with thee, and know thou, that instantly his eies shall be opened; and thy father shall see the light of heauen.* The Angel had not only obtained for his Tobias money from Gabel, from Raguel his daughter, and all his inheritance, but also taught him an art, how to restore his father's sight. And most truly saith Nazianzen: Man hath nothing in him so like to God, as to do good to

others. We all know, that no man is borne for himself alone, and that we are not to liue only for ourselues; whereof the most Wise-man doth admoniſh vs saying: *Let thy fountains be brought forth, and in the ſtreetes diuide thy waters* And that Samaritan, who formerly had bene a woman of no good fame, yet when she had receaued of Christ better lawes and rules, how to liue, she instantly brought her neighbours to heare the same sermons and instructions. It is worthy of great praise to be able to boast with the Wise-man: *Looke vpon me, and view me; for I haue not laboured for myself alone.* No man doth a good turne with out a rewarde, though it be to the most vngratefull; for by how much the lesse pay or praise he receaues from man, so much the more rewarde he may expect from God. Let vs learne of Angels to do well, to the ende we may become Angels.

Pro. 5.

Ioh. 4.

Eccle. 33.

CHA-

CHAPTER IX.

THE Angel-guardian inciteth to all kinde of vertue. The Angel Raphael recommends the desire of praying, fasting, and almes-deedes; not as a marchant setts forth his wares, but he propounds it so, as that it may be knowen by the profit, which it affordes saying: *Prayer, fasting and almes-deedes are more profitable then to hoarde vp goulden treasures; for almes-deedes free from death and purge sinne, and cause vs to finde mercie and eternall life; but they that commit iniquitie and sinne, are enemies to their owne soules.* The Angel could not possibly, in a lesse volume, teach vs all vertue. These three vertues include all good actions: Prayer restores vs to God; Fasting causeth vs to become ourselues; and Almes-deedes make the poore, who are the friends of God, to become our friends. Prayer is like an eagle, which carieth the minde vp to God;

Tob. 12.

but

but without the two wings of fasting and almes-deedes, or of temperance and mercy, she in vaine striues to rise, but falles downe before she can ascend. To pray much, and not to refraine from gluttony, and to deny to giue to the poore, is as friuolous as to wash a black More. *Prayer is good, so that it be accompanied with fasting and almes-deedes.* Franckencense vnlesse it be laide on hote coles, neither perfumes nor striues to ascend; euen so doth Prayer freeze, which abstinence and due frugality, which mercy and pious liberality doth not commend and adorne.

CHAPTER X.

TOBIAS gathered togeather all sorts of good; and recounting to his father in order, how many benefits he had receaued of his cõpanion, & to the ende that he might compendiously lay many things before him, he saide; *We are replenished by him with all good.* So might Cornelius

Tob. 12
Act. 10

say

say of his Angel, who laide open to him the way to his faith, and vnto heauen by a most familiar discourse: *he hath bene replenished by him with all good.* So may each of vs ingenuously & truly confesse of our Angel-guardian: *I am replenished by him, with all good.* For what euill do these heauenly Courtiers teach vs, these most chast pure flames, which both by example and admonitions do day and night beate into vs this one thing: *Loue God; for all things else are not to be loued, but for God.* O man, loue thy Creatour, who hath loued thee so much to his owne paine and cost. Let vs then harken to these our most wise teachers; *we shall be replenished by them with all good.* What can we desire, which by them we shall not obtaine? do we seeke friends? we cannot finde any more faithfull. Do we want counsellers? they are most vnderstanding, and see all things. Do we desire Aduocats? these are most eloquent. Do we desire champions? Angels are most powerfull.

ful. Do we wish for benefactours? we can neuer haue any more liberal then these, By them we shall be repleniſhed with all good.

CHAPTER XI.

THE Angel-guardian defends his charge in deaths laſt combat. Raphael bidding fare well to his Tobias ſaide: *It is now time to returne to him, who ſent me: Peace be with you, and do not feare.* There is no doubt, that the Angels were preſent with poore Lazarus, who had no other phiſitians nor chirurgeons, then dogs: The Angels were they, who carried him to our good father Abraham's boſome, as Saint Luke witneſſeth. *That poore man died, and was carried by the Angels into Abraham's boſome.* We neuer want the Angels help, when death aſſaults vs. Then ETERNITY lies open before our eies; then doth a colde ſweat, the wounds of a fearefull conſcience, and all ſorts of ſtraites and miſeries poſſeſſe & preſſe vs;

Tob 12.

Luc 16.

vs; the doth the diuell, who is furious and mad, assault vs, leauing no kinde of wickednesse vnattempted, to trie, whether in that last houre he may subdue our soule. For being assured, that all the rest of ones life he could hope for no victorie, least now all his former attempts might be frustrated, in that houre he tries all conclusions, and is most vigilant to finde occasion either to fright or deceaue vs. But haue courage and a quiet minde, O yee, who are dying, be you yong or olde; for your defender and protectour is not absent; you shall not be ouercome, if you desire to be defended. Thousands of wolues may come about vs, but they shall not bite vs, being protected by this Pastour. Many millions of diuels may assault vs; but one Angel can sufficiētly defend vs. Looke, O thou man, whither this Champion of thine, pointes his fingar: it is at Christ crucified; thither let thy eies, thither let thy sighes & grones euer tend. Here learne patience, hither striue & stirre vp thy self with

all

all truſt and confidence; to this thy Lord, dead for thee vpon the Croſſe, offer thyſelf with all ſubmiſſion; ſay hundreds of times, and againe repeate them by millions of times, *O Lord, thy will be done; thy will be done; let it be done, let it be done.* I am ready to liue, to languiſh or to dye; as thou wilt. True it is, my ſinnes trouble me; but thy precious bloud comforts and reſtores me; as thou wilt, ſweet IESVS, ſo let it be done. Reflect continually vpon theſe things, and committ thyſelf to the Angels, and to the king of Angels. He can hardly periſh, who tends by theſe waies to ETERNITIE.

CHAPTER XII.

THE Angel-guardian doth alſo ſerue, and help his charge after his death. It is very probable, that the Angels ſometimes afforde comfort to thoſe, whome the purging flames of Purgatory prepare for heauen; And it is affirmed by diuine teſtimony, that in the laſt day of Iudgement, the

Angels shall gather euery man's dust & ashes togeather, so that euery Angel shall gather againe togeather the bones and ashes of those men's bodies, whereof formerly in this life he had care. And so will they at last, awake vs out of our long sleepe, either to the eternall feasts & nuptialls of Paradise, or to the euerlasting torments of hell-fire. *God himself, at the voice of an Archangell will descende from heauen.* One and the same will be the voice of all the Angels, to the friendes of the supreme Iudge. *Blesse yee the God of heauen before all the liuing*, who are present and to be iudged; *confesse yee to him; because he hath shewed you his mercy.*

Suar. to. 2. disp. 50. sectione 4

Thess. 1. c. 4

THE VIII. HOVRE.

LEARNE TO DIE; AND MEDITATE,

What would I, that I had done and suffered in the former yeares of my age past, if death were now at hand? Wherefore then do I refuse to do, and suffer the like now?

LEARNE TO LIVE.

Let thy life be a reflexion vpon thy ende. And be you prepared, because in the houre, which you thinke least, the Sonne of man will come. It is the most powerfull and soueraigne medecine against all vice, continually to beare in minde ones death. What thou shalt then do or haue neede of, will presently occurre to thee, when thou reflectest vpon death. Luc. 12. 39. 40.

LEARNE TO PRAY.

The dutifull offices of Angels towards Christ.

CHAPTER I.

THEY bring newes, how God is to become man. Gabriel being sent in to Galilie to Nazareth, brought from heauen, to the most blessed Virgin this Salutation: ALL HAILE, &c. He pronounced her to be full of grace, he explicated the manner, how God should be conceaued in her wombe: he foretolde the name and euerlasting kingdome of her sonne, who was to be borne; he vnfolded vnto her the fruitfulnesse of her cosen Elizabeth. *Blessed are they who haue cleane harts: For they shall see God.*

Luc 1.

CHAPTER II.

THEY diuulge the birth of Christ. There was neuer seene nor heard a greater ioy amongst the Angels in this our world, then when their king was borne in it; at other times one alone or two at most, haue shewed themselues; but then a whole army of them was both seene and heard singing, this song of peace. *Glorie be to God in the highest, and peace in earth to men of good will.* And they did also call to their company and conuersation poore shepheards. Neither were they ashamed of the meane cottage, wherein their king lay, nor of the rags, wherein he was wrapt. *Blessed are the poore in spirit, for theirs is the kingdome of heauen.* Luc. 2.

CHAPTER III.

THEY prepare for the flight of Christ into Egipt. You would haue said, that the Angels were too

solicitous and carefull of this diuine infant, for they did not only forbid the three kings, which came out of the East, to receaue, in their returne, king Herod's entertainemēt, but they did also defend this heauenly child, which Herod had already resolued to putt to the sword; and furthermore the Angel admonishing Ioseph to fly, said: *Take the childe and his mother, and fly into Egipt, and there stay, till I speake to thee againe.* This was as much as if the Angel had openly said: Indeede we are carefull of our king; O Ioseph; let it not be troublesome to thee, to change thy country-soile for banishment. For thou carriest the Treasure of both worlds with thee; but yet least thou shouldst thinke thy stay to be too long in Egipt, we will warne thee againe, when it shall be time. For this our king shall not wast his daies in Egipt. And so Herode being dead, the Angel returned, and brought newes, that the enemies of the child were dead; and opened to them the way to the land of Israel.

Mat 2.

O blessed are they, that suffer persecution for iustice sake; for theirs is the kingdome of heauen.

CHAPTER IV.

THEY brought sustenance to Christ being hungrie. After our LORD's long fasting, and after so many daies past without meate in the desert, after the triple conflict of our Captaine with the diuel, and after the three victories gained, and the enemie's retreate, these cup-bearers, and as it were banket-makers of God came to couer a table before their Lord. O how much rather would I feede vpō the very crummes, which fall from this table, how spare soeuer they might be, then be partaker of the greatest and plentifullest feasts of Herod or Tiberius, with all their iollity and wealth. *O blessed are they, who hunger and thirst after Iustice, for they shall be satisfied.* Mat. 4

CHAPTER V.

THEY comforted Christ, when he was sad, & praying in the gardin. For when our LORD at mount Oliuet, euen before his Crosse and whippes, was all ouerbathed with a sweat of bloud, sad, and fearefull, and onely not quite dead, but was wrestling betweene his prayers and the agonie of death; and, as it were; by a funerall in his life, cast himself vpon the ground, ouerwhelmed with extreme griefes and anguishes, *an Angel from heauen*, saith S. Luke, *appeared to him and comforted him*, by whome he was made, and preserued in Beatitude to all eternity. O what a spectacle it was to beholde the Lord of heauen cast vpon the ground, and, as it were fainting, and his forces leauing him, pale, and sweating out his owne bloud, oppressed with grief, & ready now to dye. *Blessed are they, who grieue; for they shall be comforted.*

CHAPTER VI.

THEY denounce the newes of Christ's resurrection. Whilst the king of heauen was hanging vpon the Crosse yet aliue, the Angels absent, as it were, through griefe, refused to be seene amongst those impious murtherers, vpon the wicked earth. Neither was it a wonder; for the stones themselues sighed, the earth trembled, the heauens prepared his funeralls, the starres were darkened, lamenting his death; & the sunne it self, did, as it were, turne away his face, ashamed of so great a wickednesse; and therefore as it were, couered it self with a vaile; for which cause, as was fitt, the Angels were also sad; but whē Christ reuiued, laying aside their mourning garments, they take such as are white and splendide. They tell, how Iesus of Nazareth being crucifyed, was returned to life; they shew his syndon, and the linnen, wherein he had bene wound; they

point at the place, in which he lay, who was reuiued; they forbid all feare, they commaunde that this ioyfull message be related to his disciples, and that they go back into Galilie; And those Angels, who before were full of sorrow, were now become full of dutiefull ioy. *O blessed are the meeke; for they shall possesse the Land.*

CHAPTER VII.

THEY accompany Christ ascending into heauen. This our LORD's iourny into heauen, was admirable. The Apostles were the first, who saw that a man was able to flie through the aire; and whilst they most attentiuely beheld this wonderfull ascension into heauen, a clowde coming downe like a Princely pauillion or throne, tooke vp their Lord, and carried him from the eyes
Act. of the beholders. *Behold two men stood by them, all in white, and said: O yee men of Galilie; why stand you looking into heauen? this* IESVS, *who is taken from you*

wil

will thus returne, as you now see him going into heauen. Behold, againe here are two Angels, and consider the rest are all busie at the arriuall of their king. These are present in their ioyfull and festiuall garments, ready to accompany the Triumph of their LORD, and withall, they foretell his returne to his Tribunal-seate of Iudgement. *Blessed are the peace-makers, for they shall be called the Sonnes of God.*

CHAPTER VIII.

THEY will also follow Christ coming to his iudgement-seate. There is nothing more certain then the coming of this Iudge; for he himself foretells vs this: *when the Sonne of man shall come in his Maiesty, and all the Angels with him, then will he sit in the throne of his greatnesse.* There will therefore be none of the Angels absent. Who will not accõpany Christ, *and all the Angels with him* They will all be present; and as it were Mat. 25.

appeare

appeare like his Courtlie traine; and it is a very probable coniecture, that the Angels will shew themselues to the sight of all, in the forme of bodies, farre more excellent then humane, both for dignity and shape. For seing that this sentence of Iudgement, is to be passed with all this preparation, and with the greatest glory; it is conuenient, that the Assistants and ministers of this Iudge do shew such splendour and brightnesse in their habits, that it may seeme in the eies of the beholders to encrease the maiesty of the Iudgement; especially since it is certain, that the Angels are to vse trumpetts, as Franc. Suares affirmeth; and that they are to carry the standard of the Crosse before their Lord it is very credible, that they will performe these duties in assumed bodies. *Blessed are the mercifull; for they shall obtaine mercy.*

Tom. 1. disp. 17 sect. 8.

THE IX. HOVRE.

LEARNE TO DIE; AND MEDITATE:

How little in the houre of death, shall I esteeme all the delights and pleasures of the world, which will then be to me of no value? Why do I then now, so much respect, and looke after them?

LEARNE TO LIVE.

Let thy life be a continuall dying.

Mortifie your members here vpon earth. He is to be esteemed to leade an excellēt life, who daily more and more dies to his vices, and to himself.

Coloss. 3.5. Rom: 6.6.12. & 8.13. galat. 5.24.

LEAR-

LEARNE TO PRAY, AND CONSIDER.

Angels and men compared togeather.

1. DIFFERENCE.

AN Angel, he as a child in a Princelie palace, is borne and bred vp like a king to be the true inheritour of the kingdome. He neuer sinned, nor euer had a parent, that offended. A man, is the child of *wrath*, and alas of what an ignoble and vnworthie originall doth he come? Nor can he obtaine the fauour of Almightie God, and kingdome of heauen, but by meanes of incessant labours, paines, combats, and miseries; which if they be not also crowned by making a good end, all that hath bene done or suffered before, will fall out to be in vaine. For which cause, men are said to obtaine and enioy the kingdome of heauen as

Al-

Almightie God's ſoldiers, but the Angels, as his ſonnes.

2. DIFFERENCE.

AN Angel doth with one onely ſight, penetrate and ſee all things, we gather one thing from another; neither do we diſcourſe, without wearineſſe, and delayes; and our minde and vnderſtanding is of ſo litle capacitie, that if there be anie thing neuer ſo litle high & hard to be vnderſtood, it muſt be diſtilled into vs, drop by drop. The earth compared to the heauens, is but a point; & a man paralelled with a Seraphin, ſeemes but a litle ant. The moſt learned Diuines, in compariſon of the loweſt Angel, are but like ſtamering children, ignorant of their Alphabet. Moſt truly ſaith the Wiſe-man: *All things are found ſo difficult and hard, that man cannot explicate them.* By exteriour meanes we ſeeke after, & diue into many things; & yet our thoughts cannot penetrate into thoſe, which euen Eccl. 1.

daily

daily occurre to our eies. Wretched men, that we are, we cannot comprehend the loweſt things; and how ſhall we then be able to vnderſtand the ſecrets of heauen? we deceaue our ſelues through a ſmooth and ſweet kinde of blindeneſſe, and we often adore moſt vaine coniectures and ignorances, as though they were wonderfull ſciences. But our knowledge is nothing, vnleſſe we know, that we are ignorant of moſt things.

3. DIFFERENCE.

ALAS; how vnlike is the place, which men and Angels inhabite. They dwell in a high Tower, free from all enemies, and are on all ſides ſecure: But we, being banniſhed out of Paradiſe, liue in a baſe obſcure village, or in a poore ſmokie cottage; yet do we boaſt of our lineage and anceſters & of our territories and palaces. God hath ſo faſtned the ſoule to the bodie, that ſhe alwaies carrieth her priſon with her; and is miſerably

chai-

chained in it; but an Angel acts freely, and with great celeritie comes downe from heauen to earth, returnes thither, and passes which way he will. Angels were endued by God their Creatour, with the Elder Nobilitie, and were created six daies before man, whose half is meere durt, at which we may blush. An Angel is free from all corruption, payes no tribut to death; but man being corruption itself, doth by litle and litle approach to it; and at length becomes a dead carcasse, and is cast out; neither can anie one resist, but he shall be made a feast for wormes. Onely this hope comforteth vs, that *we shall be such as the Angels are now; and this mortall creature shall put on immortalitie.* 1. Cor. 15.

4. DIFFERENCE.

THE will of an Angel is most efficacious, the memorie most retentiue, the iudgement, and election of things, immutable. But we are

more children then infants themselues; we iudge ill; and oftentimes choose worse; we thinke it often gaine, to chãge golde for apples; & things of price, for trifles. We prefere humane things before diuine; fading things before eternall; and thinke it an easie losse to be depriued of the one, to enioy the other. Our WILL is most inconstant. *The slothfull man will, and will not.* Our memorie, we may say, is nothing, and most slipperie in those things, which ought to be retained. How often are we scarcely parted out of the holie seate of Confession, when we fall againe into the sinnes, which euen now we renounced; and in short time like drunkards, we fall into the same offences, which we had bewailed before, when we were sober and were our selues; and all this we do, by a most damnable forgetfulnes. For this cause S. Chrisostome did not once, but many times rebuke his Auditorie with sharp words. There were often earth-quakes at Antioch; and the in-

Prou. 13.

Homil. 3. ad pop.

habitants

habitants seemed to be moued therewith in their harts, and bent to penance. But how long did this amendement of their manners last? no longer almost then their earth-quakes. For in few daies after, all things vanished, and were buried in obliuion, and againe (as before) euerie one hastened to that, which was forbidden. So do we liue here, and this is the fault of our memorie; that now we grieue for our sinnes; but by and by we returne with iolity to them againe, and so doth a wicked obliuion destroy a WILL, which is dull and slothfull of itself in doing good. To accuse a man's self, and notwithstanding not to amende, is to incite God to lay punishment vpon vs.

5. DIFFERENCE.

ALTHOVGH we ourselues do so much regarde our owne formes and shapes, and do not stick to desire to be honoured like men descended

from

from heauen, or rather like Gods, and Goddeſſes on earth, yet alas, how ſlight a feuer makes our ruddie cheekes wanne and pale? ſickneſſe and death extinguiſhes the beautie of the countenance, depriues the lips of their purple, the cheekes of their read; ſo that they defile and ſtaine the comelieſt countenance with duskie and wanne coulours; & that in ſuch ſort, as not onely others, but euen our verie ſelues looking in ſome glaſſe, are forced to cõfeſſe our ignorance, and aske ourſelues, who we are. What, I pray you, is now become of that faire Adonis, or beautifull Helene? Humane beautie is not onely fraile and fading, but alſo of ſhort continuance; and is farre from approaching to that of the Angels. Summe vp all humane comelineſſe togeather, and let it all frame but one, yet will not that be worthie to be paralelled with the leaſt of the Angels. True it is that copper gliſters; but of how litle a price and worth is it in compariſon of golde?

yet

yet is there a greater disparitie betweene the beautie of Angels and men, then betweene gold & copper. Gulielmus Baldezanus reports, that Franciſca Romana, a woman of wonderfull modeſtie and ſanctitie, had two Angel-guardians, which ſhe often ſaw, and their garments were white, and partly inclining to the coulour of the heauens, their armes were placed vpon their breaſt in forme of a croſſe, their eyes ſtill lifted vp towards heauen, their haire ſhining like gold; their countenance moſt bright and reſplendent with a comely maieſty, ſuch as beſitteth Angels. Yf anie ſhape could draw neere to that of Almighty God, it would be that of Angels. Ezechiel ſpeaking of Lucifer ſaith: *Thou haſt bene the ſeale of the likeneſſe of God, full of wiſedome and perfect beautie; and thou haſt bene in the delights of the Paradiſe of God.* From hence it will appeare, that all the beautie and comelineſſe of men is but meere deformitie in reſpect of that of the Angels. cap. 28

6, DIF-

6. DIFFERENCE.

THeir force and ſtrength is ſuch, as that they are like giants, and we as weake dwarfes and pigmies. A wiſe man is ſaid to rule the ſtarres; but alas how weake and remote a dominion is this. Angels giue lawes to the ſtarres, and celeſtiall orbes, and are able, as S. Thomas of Aquin ſaith, to do wonders; as namely with great facilitie to produce windes, raines, tempeſts, darkneſſe, earth-quakes, and the like in a moment; to ſtay the courſe of riuers and fountains, to ouer-whelme mountains, to extinguish ſtarres, to illuminate hell, to caſt downe the firmament, yea and they are able (as we may ſay) with one litle fingar to tranſport great parts of elements, if not whole elements themſelues from one place to another, to cure or kill beaſts or men, to cauſe dearth or plentie; to quench fire without water, to teach lions to

be tame, to forme to themſelues in one moment moſt beautifull bodilie ſhapes, and as ſuddenly to diſſolue them into aire; Angels haue keyes to all lockes; all theſe things aforeſaid they can performe with incredible celeritie. One onely Angel hath alreadie ſo manie thouſand yeares, and yet doth with eaſe rowle the higheſt heauen about, with that continuall and ſwift whirling, that the ſunne in one onely houre, runnes 260000. German miles; and this is the courſe of the higheſt heauen, which alſo with proportionable ſwiftneſſe doth turne and carrie the reſt of the planets and ſtarres about with it: and this incredible ſwiftneſſe, one onely Angel giues vnto it. How ſtronge muſt this arme be, which thus turnes about this immenſe bodie? and what now is our force or power? Eſay ſaith: *Woe bee to you, whoe are powerfull in drinking wine, and are ſtronge men in making one another drunke.* This is humane ſtrength and Eſay. 5

power,

power, to powre downe wine plentifully out of the vessell into the bellie; in all things else, we are so weake, that Iob saith: *Thou shewest thy power against a leafe, which the winde hath shaken; and thou pursuest a withered straw.*

Iob 13

7. DIFFERENCE.

WHerefore do wee then being but Pigmies, and of no force & in respect of Angels like litle ants, boast of our power, of our genealogie and stock? it is a meere madnesse and vanitie. Let vs therefore, I pray you, giue vp our foiles, and not presume to arrogate to ourselues so neere affinitie with Angels; nor let vs shew our selues such as those, of whome the Royall Prophet Dauid speaketh; who apply these words; *Thou hast diminished him but a little lesse then Angels*; to mankinde in generall. But they are deceaued; that praise is nothing to vs; it is proper to Christ, as S. Paul doth well affirme saying: *He, whome we see a little lesse then Angels, it*

Psal 8

Hebr. 2.

IESVS, *who for his death and bitter paſſion is crowned with honour and glory.* But alas, we are far inferiour to Angels and yet notwithſtanding they ſerue vs with all fidelity, as if we were their Lords and maiſters. The Angels white garments betoken peace and ioy; but a ſword, a helmett, a buckler, and a coat of male do rather befitt vs, according to holy Iob: *The life of man is a warrefare vpon earth.* We are daily to ſtand in battle array; daily we receaue the darts of temptation; and we are not one moment free from combat. The Angels continually enioy all delights, which Poëtically haue bene attributed to Heathen Gods, and are neuer to be depriued of their ioyes. But of our dainty fare and bankets holy Dauid ſighing ſpeakes thus: *Thou haſt fed vs with the bread of teares, and thou haſt giuen vs to drinke in teares by meaſure.* And Eſaias ſaith: *Our Lord will giue you a litle portion of bread and ſcarcitie of water.* Now we may ſee, what an

Iob 2.

Pſal. 70.

Eſa. 30.

extreme disproportion there is betwixt Angels and vs. Here rests one only comfort, that hereafter in many things we shall be like them. It is the Oracle of Truth, which saith it: *In the resurrection they neither marry nor are married; but are like the Angels of God in heauen.*

Mat. 22.

THE X. HOVRE.

LEARNE TO DIE; and meditate.

Whome shall I haue most to be my frinds, and whome to be mine enemies in the houre of death? The Angels certainly, and the dinels. Why therefore do not I now giue eare, and yeilde my consent and obedience to those my friends? and with all my power resist the dinels, who are mine enemies?

LEARNE TO LIVE.

LET THY LIFE BE A DESIRE TO ATTAINE TO THE HEAVENLY COVNTRY. O how delightful are thy tabernacles, O Lord of vertue! my soule doth conet, and faint with desire, within the gate of our Lord. Alas, how base seemes the earth to him, who setts his minde vpon heauen? A soule meditating still vpon God & hea-

Psal. 73. 25.
Psal. 83. 1. 2. 4.
Isay. 65. 17.
2 Cor. 5. 1.
2 Pet. 3. 13.

nes, esteemes all afflictions to be quietnesse and rest.

LEARNE TO PRAY; and consider.

What Angels do hate in man; What they admire and loue in him.

CHAPTER I.

WHATSOEVER hath the least sauour of vice, that they hate; but especially in vices, HEATE, SMOKE and STENCH; the *heate of anger* and *enuie*; the *smoke of Pride*; *and the stench of Luxurie.* The heate of anger is sometimes so great, that as Saint Chrisostome saith, *Anger strikes the soule like a thunderbolt, which, if she once obey, is presently made mad.* An angry man's speach is alwaies criminall, and he vtteres nothing but venime. An angry man, saith the same

Golden-

Golden-mouth Chriſoſtome, is full of the diuel; and vttereth things as well not to be ſpoken, as others; and oftentimes ſayth ſuch things, as afterwards may coſt him his life. An angry perſon hath alwaies an iron in the fire; and if he be but toucht by a word, he preſently breakes forth, and ſtormes. Seneca ſpeaketh of Anger with great affirmation, that no Plague coſts man ſo much as it doth, nor is more peſtiferous to him. Of the ſame minde was holy Iob ſaying: *Anger kills a foolish man; and enuy killes a litle or weake one.* Anger is a furious and a raging beaſt, whoſe clawes are of iron, and his iawes full of firy venime. Wherefore Saint Auguſtin doth earneſtly, wiſh his diſciples thus: *O moſt loning Bretheren; let vs not bring vpon ourſelues ſo great a miſchief; it is a diſeaſe to our ſoules, and an alienation of them from God, a beginning of warres, a heape of calamities, and a moſt wicked diuell.* Saint Paul ſaith: *Let all bitterneſſe of anger, and indignation, be taken from you, and be you*

Iob 5

Epheſ 4.

benigne and peaceable one with another.
Prou. 26. For as it is ſaid in the Prouerbs: *Euen as wood and coales are apt to take fire, ſo is an angry man ready to ſtirre vp diſſention.* After this ill heate comes a worſe fire; both which, Angels hate; and this is ENVIE, which is like a hoate and deadly poiſon; for it conſumes both the eies and hart of an enuious perſon. Salomon ſaith: Prou. 14. *Ennie conſumes the very bones.* And they, for the moſt parte, are the worſt of all men, who are ioyfull at others aduerſities, rich with others loſſes, pleaſed at others calamities, and thinke themſelues immortall, by the funeralls of others. But why ſhould we ſeeke to inflict puniſhment vpon one another? and whome ſhould we enuie? Yf he be good, he is therefore worthy of good things. Yf he be euill, his owne malice is a ſufficient thraldome and ruine to him; and what neede is there then, that he ſhould ofter periſh? Whoſoeuer would be free from the plague of malice, let him loue that inheritance, which

the

the number of heires doth not diminish; and which is one, and the same to all, and whole to euery one. The loue of ETERNITIE is a sufficient motiue, to strangle enuie. Wilt thou ascend to heauen, thou must not liue after that manner. There, do inferiours reioice at the happinesse of those, who are aboue them. Neither do the Angels suffer the diuels to lay that plague vpon vs: For they thinke it said to them, which is in the Booke of Wisedome: *Neither will I keepe company or go a iourny with one, pining away with enuie; for such a man shall not be partaker of wisedome.* Lay then aside all enuie; for else thou hast lost the Angels for thy friends, and heauen for thy country. Sap. 6.

CHAPTER II.

NEither do Angels brooke the smoke of PRIDE; and let vs not wonder at it, since king Dauid

could not beare with it, as himself testified saying: *He shall not inhabit my house, who behaues himself proudely.* Psal. 100. How can we then hope, that the Angels will befriend our pride? they hate it in kings; and they haue not boren with it in their equalls. A proude beggar, is an vgly monster. True it is that Lucifer had that whereof he might easily be proude; but yet being proude, he caused his owne ruine. But as for vs poore beggars, that we are, whence should we think ourselues great? what cause haue we to looke so big vpon the matter? we abound in filth and miseries, and we consist of durt, vpon which there is sett a litle glosse or coulour, which presently puffes vs vp. We are proude beggars; & consequently vgly monsters. What can durt & clay boast of? why then doth man grow proude? whose life is but like a ship-wrack, and whose being from the beginning to the ende, is momentary. By pride we are so farre from pleasing the Angels, as that it makes vs hatefull to

them.

them. Moſt truly ſaith S. Auguſtin: Euen a rich proud man can hardly be endured; and who then will beare with one, who is poore and proude? And no man will wonder, that Angels are ſuch enemies to Pride, ſince they yet tremble to thinke vpon the ancient ruine, which came thereby to their companiõs. Pride made an Angel become a diuel; & it is the pregnant mother of all vice. It hath ouerwhelmed towers, cõfounded toungs, ruined Goliath, hangd proud Haman, torne Nicanor in peeces, killed Antiochus, drowned Pharao, cutt Senacheribs throat, made lice conſume Herode. Pride hath alwaies hitherto caſt downe headlong all her children, and brought them to ruine and perdition.

CHAPTER III.

ANGELS alſo cannot endure the ſtench of LVXVRIE; they diſdaine & abhorre whatſoeuer we cõmitt againſt Chaſtitie. they are full

of eies, and those most pure. Asmodeus and Gabriel agree not well in one chamber, much lesse in one breast. O men, become not like horses and mules. Raphael discouered this secret to Tobias: *Hearken to me*, saith he, *and I will shew thee, who they be, against whom the diuel can preuaile: they be those, who exclude God from themselues in their minds, to the ende they may attend the more to their owne lusts like horses and mules; ouer these the diuel hath power.* Angels call those who are men, not beasts, to their friendship and familiarity. The diuine spouse of heauen, is neuer better pleased, then when he is placed amongst the white odoriferous flowers of Chastity. He onely admitts into his armes, those, who haue banished the fire of concupiscence from themselues; he only loueth chast and virgin mindes. For he is the Sonne of a most pure Virgin. Departe all you, who are impure; departe hence; for you are hated both by Angels, and the king of Angels. Antoninus reports, how an Angel

4. Par. sum. Theol. li. 1. c. 6. §. 1.

clothed

clothed in humane ſhape, accompanied an Anchoret vpon the way; they by chance then paſſed by a dead carcaſſe; the Anchoret troubled with the noiſome ſmell, ſtopped his noſe; but ſo did not his companion. By and by they mett a man richly adorned, but one, who burned inwardly with hidden luſt, and for the reſt moſt complete, and he walked gracefully with a comely pace. In ſuch ſort was he perfumed with ſumptuous and coſtlie odours, that the winde carried from him ſuch excellent ſweet ſents, as would euen haue made a man wiſh, (as Catullus did) to be all noſe, to haue enioyed the ſweetneſſe thereof. But him did the Angel auoide like a ſtinking carrion, ſtopping his noſe, and turning his face from him. And his companion asking him the reaſon, he anſweared, that a man giuen to his luſt is like a moſt corrupted and noiſome carrion; which as ſoone as he had ſaide, he vaniſhed. ANGELS in fine cannot endure the STENCH of LVXVRIE.

The fire of Concupiſcence is farre from thoſe, who by chaſtity haue dedicated themſelues to Angels. They hate none more then thoſe, whome they ſee wallowing in the puddle of luſt. O yong man, be not a friend to luſt; for if thou be, thou ſhalt haue all the Angels for thy enemies.

CHAPTER IV.

THERE is yet found ſomewhat in vs, which the Angels do much admire. And an Angel expounding this to the Prieſt Eſdras ſaid: (although this booke of Eſdras be not of ſo great authority as the reſt are) *The many paines, which we haue ſuffered, are now paſt ouer; and in the end is ſhewed the treaſure of immortality. Be not thou therefore ſo inquiſitiue after the number of thoſe, who perish. For they knowing that they muſt die, did yet make vſe of their liberty, and deſpiſe the Higheſt.* This is the great admiration of Angels, that we know, we are not onely to die, but that we hourely die, & yet are we not ſenſible of

Eſdra 8.

the

the death of our ſoules: neither do we abhorre the deſtruction thereof, nor amende our manners. It is no newes, that a theefe ſteale being alone, and farre from the eye of an officer, eſpecially when he conceaues his opportunitie to be ſafe; but it were wonderfull that a theefe preſently to be impriſoned, and to haue ſhackells laide vpon him, ſhould notwithſtanding, committ theft in the eye of the Iudge; this were ſtrange and new; yet ſuch there be who at the verie place of execution and vnder the gallowes, do laugh and ieaſt impiouſly: and euen ſuch are we, who haſten to death; and whilſt we are at the point of dying, we audaciouſly ſinne, either by admitting into our mindes ſtolen pleaſures and luſt, or by malicious talking of others, or doing them hurt. Alas we ſtād vpon the fatall ſteps of the ladder, and by and by ſhall be turned off, and yet we leaue not our follies and wantonneſſe, *knowing that we dye*, and yet conniue and winke at vices, which

liue

liue in vs. This certainly is worthie of the wonder and amazement of Angels.

CHAPTER V.

THere is also (at the least, in some of vs) something, which the Angels extreamely loue; to wit, *well gouerned eies*. It is an Oracle of Truth
Luc 11 left to vs by Christ our Lord, that the health of the eyes redound to the good of the whole bodie. *If the eye be simple, the whole bodie will be cleere and free.* The Angels, whersoeuer they be, do alwaies beholde God with a watchfull eye, and that without intermission; to which property there be men, who striue with emulation to attaine; & to them Almightie God is alwaies present in the eies of their mind. There was a certain Saint, who admonished vs of this property saying: that we ought to be like a baker, who whē he mingleth his meale with water, mixing the one with the other, whilst he endeauoureth to forme the whole masse of dow, doth notwithstāding sometimes cast of his eyes, &

beholde

beholde him with whome he talketh; So ought we not to giue ouer our labours, that we may looke vpon God; but whilſt we are labouring & buſie, we muſt lift vp our eies continually towards his diuine Maieſty. This was the document, which olde Tobias recõmended to his ſonne: *In all the dayes of thy life* (ſaid he) *haue God in thy minde.* Tob. 4.

King Dauid reioiced that he had performed this ſaying: *I* ALWAIES *prouided to haue our Lord in my ſight.* Pſ. 15.

Whence, it is euident, that Dauid had moſt ſound eies. But bleare-eyed are they, who on the way, at home, abroad, or in churches, can caſt their eies, and pry into euerie corner; and yet with the eyes of their mindes, do not ſeeke to finde out their God, whome they haue loſt. Then are our actions good, when our hand is at worke, and our eye vpon God. We do manie things idly and ſlouthfully. We pray, but where is our attention? we giue almes, but where is the affectiõ? we faſt, but where is our deſire of pleaſing or appeaſing God?

All which, betokens, that we neither haue God in our eies, nor do we imagine, that God sees vs. So do we manie things slothfully, indecently, and by halues, because we behold not God as looking vpon vs. O man, attend to thyself, and bend thyne eies still, as thoug they were fastened and attentiue vpon God. *No thought is free from his knowledge, nor is there anie speach hidden from him.* Dost thou harbour lasciuious thoughts, and not blush: *yet God sees them.* Dost thou vtter impure and vncleane words; and art thou not ashamed? *yet God heareth them.* Dost thou stretch thy theeuish and robbing hand hither, and thy lustfull hand thither, and art not afraide? *yet God is present.* Whatsoeuer thou dost, whatsoeuer thou thinkest, in whatsoeuer lurking places thou hidest thy self, remember still, that *thou liest open and discouered to the Almightie God.* Clemens Alexandrinus saith; This onely is attained by prayer, that one may neuer sinne, if he alwaies con-

ceaue

ceaue God to be preſent with him. This precept of bleſſed Dorotheus made Doſitheus an excellẽt Monke, from a moſt diſſolute ſoldier: *Thinke God to be alwaies preſent, and that thou ſtandeſt alwaies before him. For certainly the eies of God do euerie where beholde the good and the euil. Our Lord is the weigher of Spirits; and all things lie open and naked before his eies.* In the laſt day of Iudgement how manie hidden ſinnes, how manie ſecret wickedneſſes, how manie monſtrous offences will come to light, and be publikely knowen, which now lie couered vnder the cloake of hypocriſie and diſſimulation? The truſt committed to ſecret walles, and that which lyes buried in ſilence and darkeneſſe, God ſeeth. He heareth all things; & who can euer finde in his hart to ſinne, who ſees God alwaies preſent and beholding him. O man, know that whatſoeuer thou art doing, thou art both ſeene & heard; And remember, that the eye of the Almightie doth in all places diſcouer thee.

Prou 15. Hebr. 4.

THE XI. HOVRE.

LEARNE TO DIE; AND MEDITATE.

Would not I in my last sicknesse, forgiue all the world, and desire to be forgiuen by all? why do I then now nourish so long and durable anger within me? why do I purpose so implacably to reuenge myself?

LEARNE TO LIVE.

Let thy life be a consideration of the diuine presence. Euerie deede done by flesh and bloud is before him, and nothing is hidden from his eie. Nothing is shutt vp from God. And most true is the saying of S. Augustin: God is all eye, for he seeth all; all hand; for he doth all; and all foot, for he is euery where present.

Eccl. 39.19. 20.
Job: 31.4.
Psal: 10.11.12
& 94.7.
& 139.7.
Isay 29.15.
Ezech: 8.12.
& 9.9.

LEARNE

LEARNE TO PRAY, AND CONSIDER.

The vertues of the Angels.

1. VERTVE.

PVRITIE, chaſtitie, and innocencie, are honoured by the Angels in the firſt ranke. Theſe heauenly Spirits, and moſt conſtant friends and ſeruants of God, neuer yet were defiled with the leaſt ſpott; Of thoſe ſpeakes God ſaying: *Come yet and let vs deſcend, and confound their tongues.* Gen. 11

S. Auguſtin affirmes, that the Angels are moſt ſweetly inuited to this deſcending. *God loueth* (ſaith he) *theſe his moſt innocent children after the fall of ſo manie millions.* An infant in the cradle is ſaid to be an innocent Angel: yet notwithſtanding he ſinned in Paradiſe by the hands of another; and his firſt anceſtour tranſgreſſed; which cannot be ſaid of anie of theſe holie Spirits, *Aug. li. 26. de Ciuit. Dei. cap. 3.*

whome

whome Christ praised and said: *They shall be like the Angels of God.* And if we loue and esteeme our owne similitude and likenesse in others, certain it is, that he will be dearer to Angels, who is most chast; for so becomes he most like vnto them. Therefore did they defend the most chast Iudith within the tents of the enemies. For the same reason did they free the chast Susanna from the treacheries and ambusches of the Elders. This was the cause, why they defended Cecilia, Agnes, and Theodora from the deuouring wolues. Where there is a chast hart, there is the delight of Angels.

2. VERTVE.

A Most readie obedience. *Are they not all seruiceable Spirits?* which the kinglie Psalmist also affirmeth: *Who maketh his Angels spirits, and his ministers flames of fire.* When they haue receaued anie commandement by word or deede, they at the least

Hebr. 1. Psal. 103.

least intimation repaire swiftly like to flying fire, whither they are sent. *Dost thou not send* (said Iob) *lightnings, and they go? and returning say vnto thee: Lo, we are present?* No number of commaunds can wearie these heauenlie Spirits. For they are euer readie to go and come. *You shall see.* (saith S. Iohn) *the heauens open, and the Angels of God ascending and descending vpon the sonne of man.* They go and come like lightnings & offering themselues for new employments, say; we are present. This is the speach of euerie obedient person: Beholde, I am present, I am readie, I am prepared to go, to do whatsoeuer shall be commaunded me. To be long in yeilding ones consent, is the part of an vnwilling seruant. It is the propertie of a willing man to do a thing quickly saith Seneca.

Iob 38

Iob. 1.

Lib. 2. benefic.

3. VERTVE.

ANgels do infinitly loue God; and great is their loue to vs. An Angel preserued Isaac from the sword.

An

An Angel comforted a poore handmaide; and an Angel wrestling with Iacob vouchsafed to be ouercome by him. It was an Angel; who freed Loth from the fire. Who like a messenger lead Tobias forward & backward. An Angel was sewer to Elias and Daniel. Before Elias he sett bread and water; and before Daniel, all the delights, that harueſt could afforde. An Angel sent Philip to the Ethiopian Treſurer of Candaces. And it was an Angel, who troubled the waters of Hieruſalem for the good of thoſe poore, who were infirme & ſick. It was loue, which made the Angels become the buriers of the dead; and it was not one alone, but manie, who carried poore Lazarus into Abraham's boſome. They leade vs in their hands, leaſt we fall; as elder children do their bretheren, who are litle infants. There is no man ſo impious, but if he repent the Angels reioice at it. And S. Bernard ſaith: The teares of the penitent are the delicious wine of Angels. The

moſt Bleſſed Mother of God and S. Iohn Baptiſt, receaued ſuſtenance from Angels, as manie writers teſtifie. *The Angels refuſe not the baſeſt offices, through their loue to vs.* O Charitie! how great a Queene of Vertues are thou? and yet how art thou euery where not only not eſteemed but contemned?

Suar. diſp. 14 ſect. 3 part. 3. D. Tho.

4. VERTVE.

A Wonderfull ſubmiſſion. Angels in the ancient law ſuffered themſelues to be worſhipped. That great Abraham caſt himſelf at their feete, & almoſt quite a long vpon the ground, and adored the three meſſengers, who came from heauen; & they forbad it not, but receaued this honour. So did Lot adore two Angels more, who did not forbid that honour & worſhip donn to them. Ioſue, Tobias, Manue, adored the ſame, and were not reprehended by them; and many others did the ſame; and they hindred it not yet did they not

herein

herein proceede against their submission in respect of Almightie God; they did onely accõmodate thẽselues to the decorũ of that time. In the new law moued by the example of their king, they became more submisse after their LORD had humbled himself so low, they forbad that anie should do that honour to them or adore them; for they had seene their great God not onely prostrate at the feete of men, but also washing their feete; at which new and vnvsuall spectacle to those heauenly Spirits, they did in a manner temper themselues, and descended below their nature and ordinarie custome. For an Angel tooke vp S. Iohn from the ground euen prostrated in an extasie & readie to adore him saying: *See that thou do it not; for I am thy fellow-seruant, and one of thy brethren, hearing testimonie of* IESVS; *adore thou God.* Behold these heauenly Princes do after a sort impoure themselues; which S. Gregory admiring saith: that before the coming of our Redeemer the Angels

Apoc. c. 19.

were

were adored, and they consented thereunto, but now they refuse and allow it not, sure it is that formerly they despised humane nature; but after they saw it taken into heauen aboue them, then they feared to see it prostrated in adoring them. Yea the Angels do now euen beg of vs, and haue often imitated that which hath often bene done by kings and Emperors, & do, in Pilgrim's habits, vnknowne aske lodging, and hospitality at our hands. There haue bene many Saints, as the memory of their Acts testify, who haue often at their table fed these rich beggars. To these blessed Minds adheres not one spott or blemish of Pride; hence proceedes their loue and reuerence to the poore, as it appeared, when they onely brought the happy tidings of Christ's natiuitie to the poore shepheards: Neither were they euer seene in greater number vpon earth then at that time, when their king was lodged in great pouerty among beasts. These heauenly Powers blushed not at the

poore rags of their Lord, nor at his cradle made of twigs or ſtraw, Chriſt forewarneth ſaying: *Whoſoeuer bluſheth or is aſhamed of me and my words, of him will the Sonne of man be aſhamed, when he ſhall come in his Maieſty with his Father and all the Angels in heauen.*

Luc 9.

5. VERTVE.

A Moſt conſtant Patience. Angels do receaue euen thoſe into their care, who they know are to be damned. Neither do they leſſe labour in inſtructing men, though they well vnderſtand they do it in vaine. *We haue endeauoured to cure Babylon*, ſayd they; *and yet it is not whole. Let vs forſake it.* They forſake no man, before the diuell haue him deliuered ouer to his power and carries him away *ad æternos carceres*. to the perpetuall impriſonment of hell. What gardener in his garden, or what husbandman is ſo patient in dreſſing of his vineyard, that when he knowes it will not anſwear his expectation & wiſhes, yet

Ierem 51.

deſiſts

deſiſts not from trimming and dreſſing it? but Angels are of great patiẽce, euen to thoſe, who are moſt deſperate & wicked. And Antichriſt himſelf ſhall haue an Angel an admoniſher. Iulian the Apoſtata did certainly ſee his Angel going frõ him, though he left this admonition, that he went from him (as a mother fayning to fly from her child;) to the end that he might ouercome his ſtubborneſſe. But yet Iulian euen ſo warned, amended not, but breathed forth his laſt gaſpe, and loſt his laſt bloud, with blaſphemy and execration. As for vs, if we admoniſh any one of his dutie twice or thrice, wee thinke him ſufficiẽtly warned, and ſo giue him ouer: but the diſpoſition of Angels is farre differẽt from ours; For they admoniſh vs hundreds & thouſands of times, praying vs to omitt this, and to do that; and the more obſtinatly that one omitts things to be done, or doth things to be auoided, the more conſtant is their patience; in which they haue alſo ſome who imitate

them with an admirable constancy. So did Ioannes Thebeus, who serued Ammon being an old & sicklie man twelue yeares; during which time this cruell froward old man neuer vouchsafed him one milde word; But being ready to die, taking him by the hand, in presence of others saide: This youth is no man, but an Angel: For I confesse ingenuously, that during all these yeares, I neuer spoke kindely to him, and yet hath he serued me, being sick, with a great deale of care, industry, and patience. Moyses by his patience was not only esteemed by Pharao, & the Hebrewes to be an Angel, but a God. Certain it is, that the patience, which Angels exercise, they loue and esteeme in vs. Pelagius the Deacon reports out of a Greeke Authour, that which may wonderfully confirme, and establish our patience in all things. There was a holy old man, saith he, who dwelt in a horride vaste wildernesse, and had already learned TO DO, AND SVFFER much for God's sake; his

Vitæ Patrum lib. 7. c. 19.

ib. 7. num. 31.

can-

cannopy was the skie, his bed the earth; watching serued him for sleepe, and fasting for meate; in steede of speach he vsed silence; and in lieu of a palace, a litle cottage; most things of sustenance failed, but chiefely water: which though it be an element of common vse, yet cannot a man euery where come by it, and therefore whensoeuer he desired to quench his thirst, he was forced to weary himself in going to the fountaine, as it were, to a market-place, to buy a cup of drinke; neither could he haue it, till he had gone a long way, which made his thirst to become euen hatefull to him; desiring rather to be twice hungry then once thirsty: so farre dwelt he from any water; neither could he drinke fresh and coole water, vnlesse he did drinke it at the fountain; which oftentimes troubled this holy old man, and excited him to anger. It came to passe, on a day, that like a thirsty stagg he went in his accustomed path, to his knowen fountain; thirst and not feare added wings to

his feete, and made him double his pace; but hauing hardly ouercome half the way, his iawes began to drie, his tõgue to cleaue to the roofe of his mouth, his voice to leaue him, his armes to swagg, his legs to foulde vnder him, his breath to faile him, and his whole bodie euen to fall vpon the ground; for which cause breaking his wearied pace, he crept softly on; and being more fitt for meditation then he was before, he began to dispute many things within himself, and to cast his minde vpon this and that, and at last spoke to himself these words: Who (said he) will now bring thee drinke, when thy legs are no longer able to carrie thee? I will not speake of the losse of time, which I might haue employed more commodiously in reading, meditating and praying; whilst I so often make such long iournies? Whome doth most precious wine cost more, then water doth me? how doth the heate scorch me in the summer? and in winter how doth the colde weaken

and benumme me? whoſe patience could endure ſo great and daily troubles? Pardon me, O God, I can no longer abſtaine from being angrie, and vexed at my incommodious habitation. But is there no remedie or inuention, that might be found out, to haue ſome litle brooke or ſpring neerer to me? Shall I alwayes go ſo manie thouſand paces to drinke? ſurely this wine-cellar is too farre of from me; what if I ſhould goe neerer to it? for it cannot come nearer to me, nor runne by anie new channell? I will then do ſo; I will bring my ſeate neerer to it, and I will place my litle houſe neare the fountain, and ſo will I ſhorten my immenſe labour. For why ſhould I be daily thus wearied? O wretched and inconſiderate man that I was! why did I not ſooner take this counſell? he had ſcarce vttered theſe words, but he might heare the noiſe of one following him; and as he was thus going or rather creeping forwards,

he looked back, and saw a yong man behind him, who was diligently counting euery step he made. The old man presently spoke to him: Who art thou who thus silently dost reproach a wearied olde man? why dost thou number my steps vpon thy fingars? we are not now of equall speede, as we were heretofore, when my knees and legs were stronger; leaue of this mocking. Be not angry, saide the Angel (whon he thought to be a yong man) for I am sent from heauen to number all thy paces, which thou makest to his fountaine, and I shall see thee rewarded for euery pace which thou hast made, or dost make; but it will be in heauen; which said, he vanished out of his sight. Then the good Heremit being amazed with this heauenly speach, prostrats himself vpon the ground, and praying cryed out: O my God, how great is thy goodnesse towards thy most vnworthy seruant? am not I that impatient and angry wretch? am not I that idle and lazy seruant, who did but

euen now grudge and ſtorme at my paines? and ſhall I ſell euery ſtep and pace to thee, at ſo great, and deare a rate? Pardon, I beſeech thee, o my Creatour, pardon my anger and impatience; pardon my fooliſh reſolution; I recall what I thought, ſaid, or determined My litle houſe ſhall be hereafter further remoued from this fountaine, that ſo my patience may be encreaſed by the tedioufneſſe of the way; and to ioyne hands with his words, he preſently pulled downe his houſe, and remoued it halfe a mile further from the fountain. So the Angel had more paces to number, and God to rewarde. Whoſoeuer then thou art, O man, thy Angel followes thee, he numbreth thy paces, and not onely thy paces, but keepeth reckoning of thy ſecret thoughts, of all thy words and deedes. Behold how faithful a Secretarie thou haſt; whatſoeuer thou doſt; he ſetteth downe euery action. Doſt thou pray? he numbreth the very words. Doſt thou giue almes? he keepes account of eue-

ry farthing. Doſt thou diſcipline thy-ſelf? he numbreth the ſtripes. Doſt thou chaſtiſe thyſelf with faſting? he keepes a iuſt account of all thoſe things, from which thou abſtaineſt or refraineſt. Doſt thou leſſen thy ſleepe? he numbreth thy watchings. Doſt thou ouercome thy luſt or paſſions? he keepes an Inuentory of thy victories. Doſt thou weare a haire-cloth-ſhirt? he numbreth the houres. Doſt thou apply thy minde to pious meditatiõ? he keepes account of euery moment. Neither doth he euer neglect his office in keeping this account, whilſt thou praiſeſt God in reading, writing, or whatſoeuer thou doſt. But know alſo, that thou haſt another attendant, one who is a theeuiſh ſpirit of hell, who layes not waite to depriue thee of thy money, but of thy ſoule. This is a baniſhed cittizen from heauen, who iuſt as thy Angel-guardian keepes account of thy good deedes, ſo doth he enter into his table-bookes, what thou doſt, in ſwearing or forſwearing; if thou

ſpeake

ſpeake laſciuiouſly he numbreth the ſillables; if thou thinke vpon wickedneſſe; he keepes a regiſter of thy thoughts; if thou neglect anie diuine ſeruice; he numbres the hourely quarters; and laſt of all, if thou defile thy ſelf with any mortall ſinne; he keepes reckoning of the very moments, vntill that moment come, when he may haue the power to precipitate thee into hell with an vnrecouerable fall, which will be at thy laſt gaſpe, if thou be found an enemy to God, a diſenherited heyre of heauen, and an oppugner of the celeſtiall Spirits and Saints. O man, I exhort thee by thine owne ſaluation, to beginne to number (if thou be wiſe) the yeares, which thou haſt conſumed, the daies thou haſt neglected, the houres thou haſt loſt. Keepe alſo account, if thou canſt, of thy future dayes and houres, ſeing thou art not certaine to be ſecure from death this very houre, in which I ſpeake to thee. And laſtly, thinke vpon that ETERNITIE,

which thou canſt not number. A learned man ſaide to this purpoſe, *that nuptials haue a ſhort and pleaſant ſong, but a long and ſorrowfull concluſion.* So may we truly ſay, that the pleaſure of euery ſinne is a ſhort and pleaſing ſong, but it hath a long and ſorrowfull end; to wit, ETERNALL TORMENT. *O Eternitie, Eternitie!* how often haue we wickedly ſinned, becauſe we haue ſcarce once ſeriouſly thought vpon thee. *O Eternitie,* which art to be enioyed amidſt the delights of Angels, or to be endured and neuer ended in perpetuall torments amongſt the diuels. Conſult, ô man with thyſelf and conſider, whether thou deſireſt to haue; the one or the other to be thy friends. And laſtly know that then thou wilt be a friend to Angels, when thou art ſo to PATIENCE and CHASTITIE.

THE XII. HOVRE.

LEARNE TO DIE; AND MEDITATE:

Doth not Eternitie depende of the last moment of my life? certainly either euerlasting happinesse or eternall torment will receaue my last breath. Wherefore then do I not dispose myself to make a good end, by beginning now a good life? It is most secure and safe, that euerie man, whilst he is well and in health, do performe that, which in the last houre of his life he would wish he had done.

LEARNE TO LIVE.

Let thy life be a consideration of Eternitie.

I Haue thought vpon the ancient and past dayes, and I haue had the eternall

Psal. 77. 5.
Isay. 45. 17.
& 57. 15.
math. 25. 46.
hebr. 18. 30.
Joh. 10. 28.

1 Tim. 6. 12.

Rom. 6. 13.
2 Cor. 4. 18.

Psal. 77.5. *nall yeares in my minde, saith the Psalmist. Whatsoeuer is in this world, is vaine, short, and a meere nothing, being compared with* ETERNITIE. *And amongst men he is onely wise, who prefixeth to himself, that nothing is to be thought vpon in this life, nor to be attayned vnto in the next, but onely the enioying of* ETERNITIE *in heauen.*

LEARNE TO PRAY. AND CONSIDER.

The worshipping and honouring of Saints.

I. CHAPTER.

TOBIAS the father hauing both his sonne and eies, restored to him, calling his sonne sayd, to him: *What can we giue to that holie man, which accompanied thee?* To whome Tobias the yonger answered: *O father, what rewarde shall we giue him, which may paralell his benefits?* And so he be-

ganne

ganne to repeate them, and laſt of all he ſayd: *What can we giue him, worthie of his acceptance?* For whatſoeuer that be, it will ſtill be leſſe then he deſerueth. *And calling the yong man to them, they began to entreate him to accept of the half of all that, which they poſſeſſed.* And what ſhall we alſo beſtow vpon our Angel-guardian for ſo manie benefitts beſtowed vpon vs by the ſpace of ſo manie yeares? Salomon ſaith: *Yf thou haue a faithfull ſeruant, let him be deare to thee, as thyne owne ſoule.* In what eſtimation then ſhall we haue our Angel-guardian, who preſerues vs with a more ſincere care and fidelitie, then anie guarde of the faithfulleſt ſouldiers can afforde their Prince and king. Eccl. 33.

CHAPTER II.

THE Angels may be honoured in the ſame māner, as the reſt of the Saints are, to whome like the friends of God, we ſhew reuerēce by prayers, almes-deedes & faſtings. The Angels honour Almightie God with frequēt

praiſes;

praises; Let vs therefore vse oftener to pray by their example. The Angels are most pure and free from all fault, and liue in a most chast integritie, voide of all spott and blemish. To imitate this pure vertue, frequent fasts do much auaile vs. Angels are most liberall in their benefitts towards vs, which in our almes-deedes we must also striue to imitate. Constantine the Emperour being truly vertuous and pious, did at Constantinople on both the shores of the Euxine sea, erect two famous churches to the honour of S. Michael the Archangel; and in honour of the same S. Michael and other Angels, he built from the ground six magnificēt churches; perswading himself truly, that if he had to friend, the Captaine of those winged Legions, who had ouercome so manie powerfull champions, then he should easily and fortunately wage warre with the Vandals. S. Francis that Seraphin amongst men, besides that fast of Fourtie daies, commaunded by the

Church

Church, vſed to chaſtiſe his bodie with the faſt of other fourtie dayes, in honour of S. Michell the Archangel. Otho the third, Emperour of the Romans, in the yeare of our Lord 1000. did, as Petrus Damianus teſtifieth, in the life of S. Romualdus, go from Rome to the mountaine Garganus in Apulia barefoote, to the church of S. Michell the Archangel; which was 50. long German miles; and this he did, by the perſwaſion of Romualdus, to expiate by this corporall affliction, a fault, which, a litle before, he had committed.

CHAPTER III.

SInce the Angels are moſt pure and perfect Spirits, and free from all fleſhlie dregs, it is a great honour and ioy to them; when anie man putts on the garment of intire Chaſtitie, and by that meanes, makes himſelf as like to them, as poſſibly his endeauours can obtaine, and becomes a kinde of Angel by his Chaſtitie.

How

How manie times haue they teſtified the chaſt & ſingle life of many holie men, to be heauenlie and celeſtiall? Neither is there more credit to be giuen to a Grammarian in the etymologie of words, then in this to Angels. S. Hierome ſaith t'is a matter of felicity to be an Angel, of vertue to be a Virgin. Baſilius recounts, that when Diocletian and Maximian tyranized ouer Chriſtians, Theophila a virgin moſt beautiefull in ſhape, and noble in parentage, being carried by force of ſergeants and officers to the ſtewes, ſhe prayed thus by the way: My IESVS, my loue, my ſpouſe; O fountain of chaſtitie, giue me timelie ſuccour, and preſerue the chaſtitie of thy ſpouſe. Her hart, her mouth, and her eyes full of teares, all ſeemed to ſpeake, when ſhe entred into thoſe vncleane houſes; and ſhe drew forth from about her, the holie Ghoſpell; and there were ſome, who tooke the boldnes to rush in towards her, but none had the preſumption to touch her. The Vir-

Tract de vera Virg.

gin

gin ſate downe, and read, with a chaſt countenance compoſed and ſetled to all modeſtie. There was preſent a yonge man from heauen, who with incredible beauty did caſt forth moſt pleaſing ſparkles of fire from his eies, and that with ſuch a maieſtie, that it terrifyed thoſe, who entred, from offering anie violence to the Virgin. And this yonge man, ſaith Baſilius, was a protectour of the Virgin, as the chaſt Daniel was of Suſanna. No man loues the Angels, who hates chaſtitie. For a chaſt life is the greateſt honour that can poſſibly be performed towards them.

CHAPTER IV.

WITH what honour do theſe heauenly Spirits and God's Embaſſadours deſire to be treated by vs? They eaſily teach vs this by their owne exãple. In S. Paul's opiniõ they are all miniſtering ſpirits, full of good offices & obſequiouſneſſe; and ſuch

also they desire those might be, whome they instruct. Ioannes Carrera a most chast yong man was transported with such an ardēt desire towards his Angel-guardian, and arriued to so great a friendship and familiaritie with him, that he did often consult and receaue counsell from him; and many times in doubts and difficulties referred himself to his aduise, and finally became so free with him, as that he would daily awake him in the morning before breake of day, and stirre him vp to his prayers; which custome the Angel beganne to omitt, because the yong man stirred vp by him, did not presently rise. But certainly if this were a fault, he suffered for it, during manie dayes, where in the Angel hid himself from him. Yet through the ardent desire of his Angel's presence, making great supplication to appease Almightie God, and offering vp manie fasts, he at length recouered what he had lost; and being receaued into the former familiaritie, the Angel admonished

and

and tolde him: I therefore hid myself from thee, becauſe thou didſt not preſently correſpond, when I ſtirred thee vp to pray: and God did therefore punish thee, that ſo hereafter thou maiſt learne not to vſe delayes in thy riſing. As the morning is a friend to the Muſes, ſo is it to Angels; their deſire is, that in the morning we ſpeake to God, and all the day after of God, and not forgett our offices towards others. They ſufficiētly ſhew vs, what honour they expect, by the obſequiouſneſſe they afforde to others. They rightly vrge vs, that whatſoeuer we do to others, we ſhould do it *ſpeedily* and *freely*. An vnwilling and ſlow courteſie is litle better then a neglect. A good office cannot pleaſe, which comes not with *alacritie* and *readineſſe*. He affordes a double help, who giues it ſpeedily.

CHAPTER V.

THere are ſome, who honour their churches with diuerſe

guifts, some presente wax, others oile, some tapers, others altars and precious vestements; some giue artificiall and rare pictures, others goulden chalices, and the like. S. Augustin saith: We are iustly admonished by the kinglie Psalmist, TO VOW and TO PAY OVR VOWES, in two manners; there be some, which giue wax, oile, vestements, perfumes, golde, and the like, but these are not exspected but from the rich; but we haue yet more noble guifts, then these, which may be brought out of poore men's chests, and if they be offered to Angels, they cannot but be acceptable to them, and in this order doth S. Augustin number them as figured by gold, cedar &c.

Serm. 3. de nat. Domini.

1 Sam: 15.22.
Gratia: 7.3.5.6.7.
Ecclus. 35.1.2.
3.4.5.6.

1. First, whosoeuer bridles and restraines the anger which he hath conceaued against another, and for the loue of God doth blott out the receaued iniurie, offereth a present like most pure oile.

2. Secōdly, whosoeuer hath vsed to wallow in the puddle of Luxurie, &

at

at length repents and washes himself cleane from those impure desires, and secretly calls thus vpon Almightie God. O most mercifull Lord, most mercifull God, let it suffice that I haue hitherto dallied with thee, and that hitherto I haue cõtemned thee; I haue sett thy lawes at naught, in satisfying my vnrulie and carnall concupiscence; but now, O my God, I returne to thee, and I make thee a vow to forsake all my wickednesse. And thus he offereth most white and pure virgin-wax, and a present most deare to Angels.

3. Yf anie one be troubled with enuie, if he reioice at others losses, and repine at others felicitie, which S. Augustin saith, is a most deadlie sinne, yet let him promise and purpose rather to meditate and lodge in his minde, acts of Loue then of malice or enuie; and he offereth a vow, and bestowes vpon the Angels a golden chalice.

4. Yf anie one hath inferred an iniurie to another, and hath euen

murthered him after a sort; let him purge his owne minde so full of venome with sorrow and fasting, and not touch the holie bread of Angels, till he haue intirely reconciled himself to God, and the iniuried partie, to him; and so by this he offereth this present: He restores an altar to the Angels, which by him had bene made vnworthie of them.

5. Yf anie be accustomed to carpe at others words and actions, and not to regarde their owne, but to detract from the honour of euerie man, excepting none from the poison of his mischieuous and malicious tongue; Let him vowe thus to God and his Angels: Hitherto haue I spoken of others, and not looked to myself. I was more wretched then they, yet did I esteeme others miserable. O tongue of mine: thou hast sufficiētly vndone both myself and others; I will hereafter keepe thee tyed with closer bonds; I will seriously amend thy lasciuiousnesse, and lauishnesse. This man offered a present,

and

and setts vp, as it were, a brazen statue in honour of the Angels.

6. Yf anie one obserue himself to be sparing in almes-deedes, sharp towards the poore, miserable towards his domestiks; Let this man vow to God and the Angels a milde and pleasing liberalitie; and he shall also offer a munificent present; and bestowes, as it were, a golden vestement vpon the Angels.

7. Yf anie one finde himself yetie desirous of humane praise, or that he be insolet & boasting; Let him vow to vse meekenesse and modestie: and he offereth vp a Tapistrie worthie the estimation of Angels.

8. Yf anie one delight and giue himself more then is fitt to wine; Let him vow a sparing diett and temperance, and he so offereth a rich present to the Angels equiualent to the value of much golde and pretious wine.

9. Yf anie one finde himself Languishing and dismaide and that he be slow and faint in pious exercises; Let him vow alacritie and fervour so di-

uine things; This man offers a precious vow, & doth, as it were, hang vp in honour of the Angels, a siluer lamp burning, and casting forth most odoriferous smells.

These pious guifts and presents to Angels, I assigne according to S. Augustin's words, who saith: Most deare Christians, when you haue done all this, you offer to God a most pleasing vow; and you do as it were repay Christ, for his bitter passion; and after this a bountiefull blessing will light vpon you; and your presents will be layd before the Tribunall of Christ. Let vs imagine, how sweet & pleasing it will be, when the Angels shall offer vp from vs, in sight of the Diuine Maiesty, such vowes and presents, as are here described.

CHAPTER VI.

IT is a speciall honour to the holie Angels and such as both is most befitting them, & profitable to their clients, to beare great reuerence to

their

their presence. And to this purpose S. Bernard saith excellently well: In whatsoeuer Oratorie or whatsoeuer corner thou art in, haue still a reuerent respect to thy Angel. Darest thou do in his presence, that which in my sight thou darest not doe? Certain it is that thy Angel-guardian's most chast eies & eares (to vse a humane phrase) are verie watchfull, and alwaies bent towards our actions, our words, and euerie thought of ours. Seneca being a heathen could say, that nothing was a more efficacious meanes to roote out vice, then continually to imagine, some graue & wise man to be present. I now incite thee by the same words, which Seneca vsed to his Lucilius: Receaue, said he a most wholesome and profitable counsell; which my desire is, should neuer parte from thy minde: Choose some good and graue personage (and who can be fitter then thy Angel-guardian?) and imagine him euer present before thine eyes, to the end that thou maist liue, as it were, al-

Serm. 13. in Psal. 90.

waies in his presence; and that thou maist do nothing but as it were still in his sight. For a great parte and occasion of sinne is taken away, if to them, who would sinne, there be a witnesse by. Let thy minde haue euer present some one, whome it may reuerēce; to the ende that by his authoritie euen the most secret things may be performed with the more pietie. O happie he who reformes not onely his actions, but euen his verie cogitations. Wisely said the same Seneca in another Epistle, that we should alwaies liue so, as though it were to be in open view, that we should so manage our thoughts, as though some bodie were able to pry into our verie harts; which certainly there is one can do. For what auailes it a man to do anie thing in secrett, when all things lie open to God? he is present to our mindes, & to our most inward cogitations. He is euer present, and not as one, who sometime departs. Nothing could be spoken more wisely by one who was no Christian,

Lib. 12 Epist. 84.

then what he recommends to vs. And it is most true, we alwaies haue God and his Embassadours the holie Angels, witnesses of our thoughs and deedes. Of what can the Angels be ignorant, who know and beholde with a most perspicuous, euerlasting sight: Almightie God, who knowes and sees all things?

CHAPTER VII.

PErhaps some good bodie will desire to know by an easie and short methode, what may be daily done to the honour of the holie Angels.

1. First he may daily say attentiuely, nine times ouer, our Lord's prayer, & the Angelicall Salutation.

2. He may daily vse the Letanies, the litle office, or other Prayers intituled to the holie Angels.

3. He may daily offer them some pious worke, or some victorie gained ouer himself.

4. Since by Holie Scripture it appeares, that there are 9. Quires of holie

Angels, he may attentiuely obserue in anie good and pious exercises the number of 9.

5. Let him chiefly attend to Chastitie; it being a vertue most recommended by the Angels.

6. Let him endeauour to propagate and encrease their honour and veneration amongst others.

7. Let him frequente the churches dedicated to them, and obserue their feasts; chiefly that of the 8. of May, of the 29. of September, & the Sunday, which is most sacred to them.

8. Let him, in honour of the Angels, Lay aside and suppresse whatsoeuer hatred, enuie, or strangenesse, he hath conceaued or harboured against anie whosoeuer. For the diuels are full of hatred and enuie; but the Angels abound in loue and goodnesse.

9. Let him continually, or at least often in the day, imagine his Angel present, and in all aduersities or dangers, let him call to his help and succour, the holie Angels, & the Queene of Angels the Mother of God.

THE *ANGEL-GVARDIAN'S Epilogue to his Charge.*

I Haue taught thee, O my charge, what rules thou shouldst follow of WELL DYING, WELL LIVING, and PRAYING WELL. But if now thou know them, and follow them not, thou art in a double fault. Hearken to our Lord's words, who saith: *A seruant, who knowes his maister's will, and doth it not, shall be beaten with many stripes.* It is not the part of a Christian to busie himself after the seeking of many lawes; he hath but seuen; nay, one only. Let him lo-

ue God, and he keepes all his lawes. Whatsoeuer other lawes containe, it is all found in this one. To the Hebrew nation there was imposed a burthensome number of Precepts. The Hebrew Doctours affirme, that in Moyses his fiue-fold Volume, there were comprehended nine hundred and thirteene Precepts, so diuided, that those, which commaunded anie thing to be done, were as manie in number as the Chirurgeons do attribute parts to the body, to witt, two hundred fourty eight; & those amongst them, which prohibited the doing of any thing, from being done, equaled the number of the dayes of the yeare, which are accounted to be 365. And thus were the lawes appointed

to the Iewes, in number six hundred and thirteene. Of all which, Christ our Lord composed One: LOVE THOV GOD, and thou obeyest all the lawes. Who loueth, fulfilleth the law. Wherefore then, O my Charge, since thou hast but one only law, and that so pleasing & delightfull in condition; why dost thou contrary to God's will, runne thyself headlong and voluntarily into the bottomelesse precipice which disobediēce leades thee to. *Take pittie vpon thy soule, by pleasing God. Containe, and gather thy hart and spirit togeather in the holy obseruance of his lawes.* Take pitty, I say, vpon thy soule; and whereas thou seekest after many things, and thy ambition carrieth thee into many more,

Rom. 13.

Eccl. 30.

seeke but one, & aspire onely to that, which ought to be no other, but onely TO PLEASE GOD. I pray thee, tell me; thy other delights, which thou dost so often thirst after, and so ardently desire, how vile and base, yea how short are they? art thou in despaire of heauen? This life is but a moment; and eternall delights will follow it. Reserue thyself for those; and restraine thy hart from wicked, impure, filthy, bitter, or malicious cogitations. And certaine it is, thou canst neuer sufficiētly keepe thy hart cleane, vnlesse thou maintaine a guarde ouer thy eares, thy tongue, thy hands & thy eyes. Belieue me, a chaste minde and an vnchast eye neuer dwell togeather; & a wanton tongue,

and

and a wellgouerned hart were neuer found at once, in one perſon. Therefore to the ende thy hart may be ſuch a one as is required, looke warily to thy tongue, to thy hands, & to thine eyes; & ſett vpon them the ſtrickteſt and greateſt guarde thou canſt poſſibly; and know thou, that ſo thou art chiefly to ſtriue with thyſelf; but yet ſo to ſtriue, that thou eſteeme the whole victory to conſiſt in abſtaining and flying; and the greateſt force to be in ſuffering. Flie whatſoeuer is not only laſciuious, but any way tending therevnto. Yf anie thing trouble and moleſt thee, in that shew thyſelf a man; & ſuffer it. By ſuffering, thou wilt ouercome all euils: For no man conquers his aduerſities better,

then he who moſt patiently ſuffers them. As long as thou ſaileſt in the ſea of this life, thou wilt be toſſed with waues and ſtormes; and if at any time a calme happen to thee, it will deceaue; and for the moſt parte a greater tempeſt doth follow. Other and higher ought to be thy thoughts, and as there be ſome flowers, which only turne to the ſunne; ſo ſhould thy minde bend from the clowdes of aduerſities towards diuine and eternall cogitatiõs. There is a litle fish called Remora, which can ſtay a ship vnder full ſaile. This Remora would I haue thee to remoue; which is, that if at anie time, thou ſeriouſly reſolue to be good, I beſeech thee, be not lõg about it, and differre it not. Thou art

not ignorant, what kept the foolish Virgins from entring into heauen, and shutt the gate againſt them. They differred, till they fell a ſleepe; they protracted it from houre to houre, their counſell was not euill, but it was too late. So doſt thou & ſo manie perish, who thinke to amende their manners, but too late: they intend to ſerue God, but they giue the firſt fruits to the world and the diuel; and by that meanes they come into a great wood, where they wander, till ſudden death ouertake them, and at vnawares cutt the long ſpunne thread of their delayes. Reade but prophane hiſtories, & they will teach thee the ſame. O Alexander of Macedon, where are thou? in whome this was

especially obserued, that thou becamest victorious ouer the whole world, because thou didst neuer vse delayes. *Therefore, O my Charge, take pittie vpon thy soule*, and be assured, that so much the more piously thou wilt die, by how much the sooner thou dost compose thy self fitt for death. Since life is so contracted and short, and death so vncertain, it is a most rash and foolish thing to putt of, differre, and delay a businesse so perilous, and dāgerous to thy saluation. I haue alreadie often beaten these words into, thyne eares. *Remember to die, Remember to die*, O too too forgetfull creature, though a thousand houres may spare thy life, yet one will take it from thee; & perhaps it will be that,

which thou leaſt ſuſpecteſt. And wilt thou now, that I reduce into three or foure words all thoſe things, wherein I haue inſtructed thee, tending either to a better death or a more holy life, or to more pure & deuout Prayers? LEARNE therefore TO DIE, and be prepared, becauſe thou knoweſt not the day nor the houre. Ishboſeth while he tooke a nappe in the after noone, hauing a maide ſleeping at the doore, was ſlaine. So will ſinne & death conſpire to cutt thy throat, if the memorie of death ſleepe in thee. Death is moſt bolde, yet it aſſailes none but vnawares, & as it were behind their backes. Samſon while he ſlept in Dalilae's lappe, loſt all his ſtrength. Now giue thyſelf ouer to thy plea-

Matt. 24.

Reg. 2. c. 4.

ſures,

sures, and measure thy owne fortune by that which befell to him. Death was wont heretofore to fight against men with its owne force, as olde age, plague and other diseases; but now it vseth other weapõs, as meate and drinke, gluttonie and lust. It drownes manie in water, but more in wine, euery where it lies hid in ambush. Esa. 38. *Do thou therefore dispose of thy house; for thou shalt die*, saith Esay: And thus shalt thou be separated from humane things for euer after. Oh how often doth Christ admonish vs: Luc. 12. *Let your loines be guirt, and burning lampes in your hands, and be you like men expecting their maister, when he returnes from the wedding.* Thou shalt be prepared to meete death, if thou obserue

theſe three things recommended to vs by God's owne commaundement, and doſt make vſe of a gyrdle, a torch, and a bell. Doſt thou remember, what I haue admonished thee in diuerſe Houres aforegoing, concerning the gyrdle of Chaſtitie? and S. Hierom's admonitions may be a thouſand times repeated: *Yf thou want the gyrdle of Chaſtitie, all goes to naught, and to the ground.* Gyrd thy loines; for they die wickedly and ill, whome Luxurie hath dis-ioynted. Thou carrieſt a toreh in thy hand, yf thou knowe the Ten Commaundements and followe them. Thy Conſcience is to thee a bell, which is often and daily ſtrictly to be examined. Deſcend into thyſelf, and looke into thy

life; & do not only heede what thou intendeſt to do, but conſider often, what thou haſt done; vſe in this manner to ſound that bell, and daily ſearch into thy conſcience; and finde out, what haue bene thy thoughts, thy words and thy deedes during that whole day; Thus make vſe of the reſpit of time, which at the inſtant of death, thou wouldſt perhaps in vaine ſeeke for, and now is granted thee. LEARNE TO DIE; or I ſhall be forced to ſay that to thee, which an Angel obiected to a Bishop of Carthage, who lay grieuouſly ſick: *Thou feareſt to ſuffer; thou wouldſt not departe out of thy bodie; what ſhall I doe to thee? Take pittie therefore vpon thy ſoule*; and by how much the more treacherouſly Death is

Cypriã ſerm. 4 de mort. Baron. an. 2.

to

to approach, by ſo much do thou, the more often meditate ſeriouſly vpō it. LEARNE alſo TO LIVE, by liuing chaſtly & carefully. Yf thou be not carefull, thou cāſt not be chaſt. Iob the mirrour of Patiēce did not only honour Chaſtitie, making a couenant with his eyes, that they ſhould not induce him to thinke of a woman; but he alſo liued moſt carefully. There ſhined in him a great ſanctity; yet he feared, he trembled, and he was full of care. *I feared*, ſaid he, *and was carefull of all my workes, knowing that thou wouldſt not ſpare a delinquent.* He alwaies ſuſpected whatſoeuer he did, leaſt he ſhould do that, which might be diſpleaſing to God. This ſincere and holie man knew, that the ſen- Iob. 9.

tence

tence of Almightie God was other then the iudgements of men; and for this cauſe he feared all his actions, being truly carefull and chaſt. Learne here and imitate him, to the ende thou maiſt liue ſo much the more chaſt, by how much thou art in all things the more circumſpect and carefull. *Haue pittie vpon thy owne ſoule by pleaſing Almightie God.* But LEARNE ALSO TO PRAY. Chriſt our king requires not onely at thy hands frequent, but continuall prayer: *Becauſe we muſt alwaies pray.* And how faithfully doth he often exhort vs ſaying: *Watch yee and pray; becauſe you know not, when the time will be* &c. *Pray yee without intermiſſion. Therefore be thou not interrupted from praying alwaies.*

Luc. 18.
Mar. 13.
Theſſ. 5.
Eccl. 18.

This moſt excellent art of *praying* thou canſt neuer learne, vnleſſe thou pray often, and that feruently. Manie pray faintly and coldly, becauſe they vſe it ſeldome. Vſe makes expert: and by frequent praying one becomes a ſincere and feruent ſuppliant to the Diuine Power. And it is more beneficial, to vſe short and feruēt prayers, then thoſe, which are long and languishing. A prayer is ſcarce of anie force which hath not fire of deuotion in it. A faint and lukewarme prayer is much like a quenshed fire. S. Paul praying, breathed forth hote fire, for the more ſtirring vp whereof he ſaide: *I will pray in Spirit and minde.* What doth the ſtirring of the lippes profitt, when the 1. Cor. 14.

hart is mute. That prayer is rightly to be esteemed feruent and fierie, which ardent and frequent sighes accompanie & eleuate towards God. But on the contrarie side, prayer is friuolous and colde, when being of that consequence, it is onely committed to the lippes and tongue. And therefore if thou wilt rightly know, how to LIVE, PRAY feruently. Neither of these is difficult to a willing minde. And that I may leade thee by the shortest way of all tending to heauen, keepe still in minde this the Summarie of my words, and let no obliuion euer reach to these 2. admonitions.

1. Continually consider, that thou daily and hourely approchest neerer and neerer to that

ETERNITIE, in which thou art euer to endure either torments amongſt the damned, or to enioy euerlaſting happineſſe in companie of all the Saints; and thus shalt thou LEARNE TO DIE well.

2. Neuer faile to ſee and imagine Almightie God preſent at all thy actions; and ſo shalt thou euer LIVE WEL.

To the greater honour and glorie of God, of the bleſſed Virgin, and of all the holie Angels.

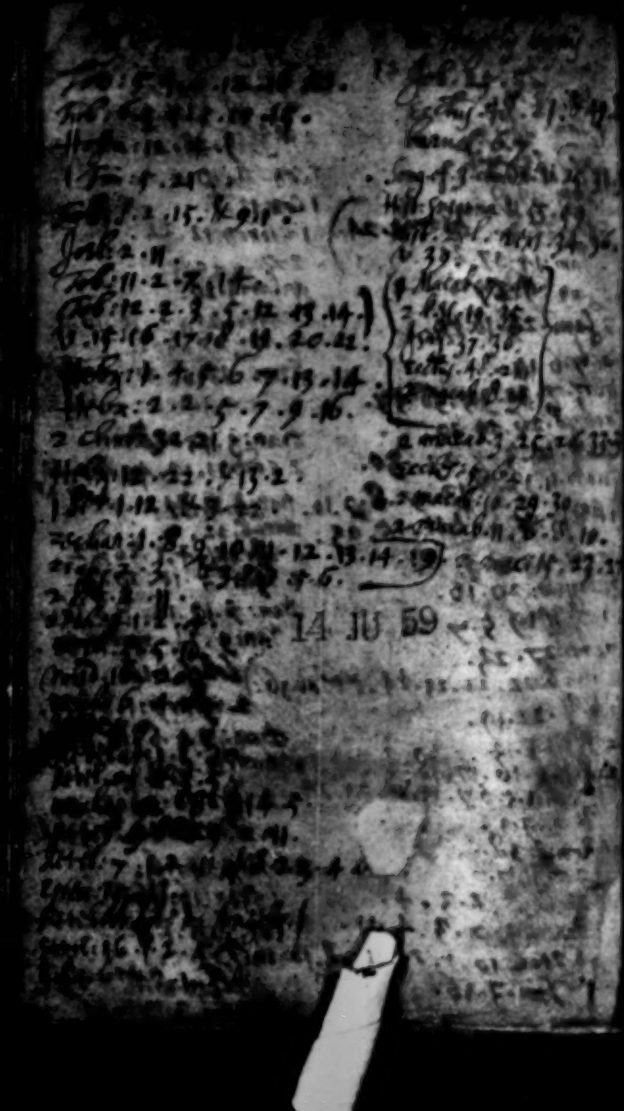
FINIS.

De Angelis bonis et Malis.

Gen: 3. 24.
Psal: 8. 5.
Isay: 6. 2. 3. 6. 7.
gen: 16. 7. 9. 10. 11.
gen: 18. 2. 3. 5. 22.
gen: 19. 1. 2. 10. 12. 15. 16.
gen: 19. 17. & 21. 17.
gen: 22. 11. 15.
Psal: 34. 7.
gen: 24. 7. 40.
Judg: 2. 1. 4.
Psal: 35. 5. 6.
Isay: 13. 3.
gen: 28. 12.
Judg: 5. 23.
gen: 31. 11.
gen: 32. 1. 2. 24. 30.
Judg: 6. 11. 12. 14. 20. 21.
Judg: 13. 3. 6. 9. 11. 13. 16. 19. 20. 21.
Psal: 68. 17.
gen: 48. 16.
Psal: 78. 25.
Ps: 80. 1.
Isay: 37. 16. 36.
Exod: 3. 2. 4. 24.
Exod: 12. 29.
Exod: 13. 17. 18. 21. 22.
Exod: 14. 19.
Psal: 99. 1.
Psal: 103. 20. 21.
Luke: 15. 10.
Psal: 104. 4.

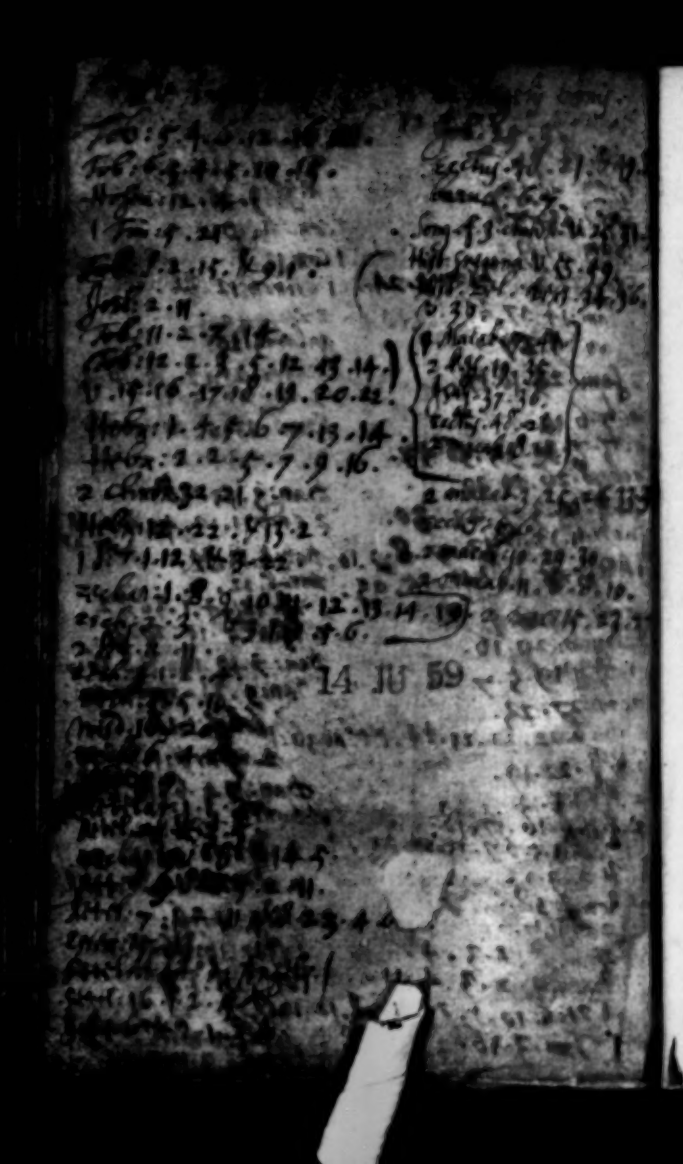
Jesu: 5. 13. 14.
Math: 1. 20. 24.
Math: 2. 12. 13. 19.
Math: 4. 11.
Math: 13. 39. 41. 49.
Math: 16. 27.
Math: 18. 10.
Math: 22. 30.
Math: 24. 31. 36.
Math: 25. 31.
Math: 26. 53.
Math: 28. 2. 3. 5.
Mark: 1. 13.
Mark: 8. 38.
Mark: 12. 25.
Mark: 13. 27. 32.
Mark: 16. 5. 6.
Luke: 1. 11. 13. 19. 26. 28. 29. 30. 35. 38.
Luke: 2. 9.
Luke: 13. 14. 21.
Luke: 4. 10.
Luke: 9. 26.
Luke: 12. 8. 9.
Heb: 1. 7.
Luke: 16. 22.
Luke: 20. 36.
Luke: 22. 43.
Luke: 24. 4. 5. 7. 8. 23.
Jo: 1. 51.
Jo: 5. 4.
Jo: 12. 29.
Jo: 20. 12. 13.
Acts: 1. 10. 11.
Acts: 5. 19. 20.

Gen: 3. 2. 4. 5. 15.
Math: 4. 1. 3. 5. 8. 2[illegible]
Math: 25. 41.
Psal: 78. 49.
Ang: 16. 9. 17.
Luke: 4. 1. 3. 33. 41.
Luke: 6. 18.
Luke: 8. 2. 12. 27. 2[illegible] 30. 3[illegible]
Luke: 9. 1. 39. 42. 49.
Luke: 11. 14. 15. 24. 2[illegible]
1 Sam: 16. 14. 15. 16.
Luke: 13. 16. 32.
1 Sam: 18. 10.
Psal: 106. 37.
Psal: 109. 6.
1 Sam: 28. 7. 13.
Acts: 19. 13. 14. 15. 16.
1 Pet: 22. 21. 22.
1 Cor: 6. 3.
Eph: 6. 12.
2 Thom: 18. 20. 21. Job: 1[illegible]
Tobit: 3. 8. 9.
Tob: 6. 7. 13. 14. 16. 1[illegible]
Tob: 8. 3.
2 Pet: 2. 4. Job: 4.
Zech: 3. 1. 2.
Jo: 3. 8.
Jude: 9. 6. 9.
Revelat: 2. 10. 13. 24.
Rev: 3. 9. & 9. 11. 20.
Job: 1. 7. 8. 15.
Job: 2. 1. 2. 7. &c.
Psal: 20. 2.


14 JU 59

The protestants affirme.
That there is not in the Church one, & that an infalli
rule, for understanding the Holy Scriptures & con
of unity in matters of faith.
The papists to uphold the contrary urge these pl
Rom: 12. 6. Philip: 3. 16. Gall. 6. 16. 2 Cor. 10. 1
1 Cor. 11. 16. Rom: 6. 17. 2 Cor. 10. 16. 1 Tim. 6.
Gall. 1. 6. Rom. 16. 17. Act. 15. 2. Rom: 12

Thy the protest: affirme.
That in matters of faith we must not rely upo
the judgment of the church, & of her pastor
but onely upon the written word.
The papists Scriptures for the contrary are. Math
Luke. 10. 16. Math. 16. 17. Deut. 17. 8. Hagai
2 Chron: 19. 8. 9 &c. 2 Thessal: 2. 15.
protest: that the Scriptures are easy to be understand
that therefore none ought to be restrained from
of them. pap: Scrip: 2 Pet: 3. 16. Act. 18.
Luke. 24. 25. 27. Prevell. 5. 1. 2 Pet: 1. 20.
13. 11. & 36. Luke 24. 45. 1 Cor. 12. 10. Luke.
& 44. Luke 2. 50. 2 Tim. 3. 7. 1 Jo: 4. 6. Jo: 5
Psal: 119. 18. & 94.
protest: aff: that apostolicall traditions & ancient
of the church (not found in the written word) a
not to be received nor do oblige us. pap: Sc
2 Thessall: 2. 15. & 3. 6. 1 Cor. 11. 2. 1 Tim. 6.
& 2 Tim. 1. 13. & 2. 2. Jo: 20. 30. & 21. 25.
1 Cor. 11. 16. 34. 2 Jo. 12. 3 Jo. 13. Act. 16. 4.
protest: that a man [illegible] owne understanding
private spirit may [illegible] judge & interpret
pap: Scripti 1 Cor. [illegible] 2 Pet. 1. 20. 1 Jo. 4.



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Rom: 12. 6. Philip: 3. 16. Gall. 6. 16. 2 Cor. 10. 1[illegible]
1 Cor. 11. 16. Rom: 6. 17. 2 Cor. 10. 16. 1 Tim. 6. [illegible]
Gall. 1. 6. Rom. 16. 17. Act. 15. 2. Rom: 1[illegible]

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that therefore none ought to be restrained from r[illegible]
of them. pap: scrip: 2 Pet: 3. 16. Act. 18. 3[illegible]
Luke. 24. 25. 27. Revell. 1. 2 Pet: 1. 20. [illegible]
13. 11. & 36. Luke. 24. 45. 1 Cor. 12. 10. Luke. 8. [illegible]
& 44. Luke 2. 50. 2 Tim. 3. 7. 1 Jo: 4. 6. Jo: 5. [illegible]
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of the church (not found in the written word) [illegible]
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2 Thessall: 2. 15. & 3. 6. 1 Cor. 11. 2. 1 Tim. 6. [illegible]
& 2 Tim. 1. 13. & 2. 2. Jo: 20. 30. & 21. 25. & [illegible]
1 Cor. 11. 16. 34. 2 Jo. 12. 3 Jo. 13. Act. 16. 4. [illegible]

protest: that a man by his owne understanding [illegible]
spirite spirit may rightly judge & interpret sc[illegible]
pap: script: 1 Cor. 12. 8. 2 Pet: 1. 20. 1 Jo. 4. 1[illegible]

Labyrinthus Cantuariensis. or
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to Dr Lawds relation of a Conference
between himselfe & Mr Fisher. &c
by J. C. printed at Paris by Jo. Billaine
Ao Dni. 1658. in folio [illegible]

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Ao Dni. 1658. in folio [illegible]

Drexelius

Richard THE

ANGEL-GVARDIAN'S CLOCK TRANSLATED

out of latin into English

At Roven of the impression of Nicolas Courant in the Streete of the potting near to the Pallace

Ric: Abbotts

BIBLIOTHECA · BODLEIANA

THE TRANSLATOVR'S PREFACE to his ANGEL-GVARDIAN.

HOLIE ANGEL, I most hūbly and ingenuously acknowledge my abilities to be farre inferiour to those of my Authour, and my great vnworthinesse to receaue thy helpe and assistance; both which must consequently cause many things in this my Translation to be weakely and inefficaciously expresst. But accept, I beseech thee, O glorious Angel, my intention

bent to thy seruice, and (as thou excellently knowest how to do) supply in the hart and minde of the Noble Personage, to whome I dedicate these my endeauours, and of all other Christian Readers, all that, wherein I haue bene defectiue. In confidence whereof, and vnder the wing of thy protection, I haue presumed to putt my hand to this thy worke.

TO THE RIGHT HONORABLE AND MOST *Vertuous Ladie,*

MAY IT PLEASE YOVR LADYSHIP.

MADAME, The greateſt ſcholars do often caſt back their eies (for recreation ſake) vpon meaner Authours, then ſuch as exact and make proofe of their deeper ſcience. So that I hope this CLOCK OF THE ANGEL-GVARDIAN will not be vnpleaſing to

your Lady-hip's ſight. I moſt humbly preſente it to your Ladyship beſeeching you to vouchſafe a fauourable acceptance of the Dedication, which is all I challenge to be mine, hauing throughout the whole booke ſo confined my ſelf to my Authour's ſenſe, yea euen as much as I might poſsibly, to his verie words, that it wil be no great wonder, if my language be leſſe gracefull in ſeuerall reſpects. But for this I only pleade, that as the contents aime not, ſo neither doth the tranſlation aime to pleaſe or delight by ſmooth diſcour-

ſes, but to profit by way of reflection and meditation, wherein your Ladyship is moſt conuerſant and beſt ſeene. Which certainly my Good Angel well knoweth, who (as I perſwade myſelf) aduiſes me to this courſe; wherein alſo me thinkes I follow the dictamen of my Authour, who ſeemes to haue bene aduiſed to dedicate the Originall to thoſe of the Sodalitie. Now, whome of the Sodalitie can it be poſsible for me to chooſe more fittly then one, who is not only a member, but an eminent Patroneſſe thereof, and

in this distressed countrie a cherisher of the whole cause, which place would be much more desolate of all cõfort, were it not for the lustre of your Ladyship's example, and the expressions of your charitie, which incessantly tends to the good both of mens bodies and soules. To all which your ladyship is infallibly moued in great part by your Good Angel. For his sake therefore be pleased to accept cheerefully this poore litle present, and conceiue he speakes by it, as certainly he doth. And if your Ladyship shall vouchsafe to

peruſe and obſerue, what is contained herein, you may be well aſſured, that he will be in all excellent kindes the verie ſelf ſame to your Ladyſhip, which anie Angel hath euer bene to his Charge; the particulars whereof you will finde to your owne great comfort expreſſed in this Booke. And I reſt confident, that your good Angel will inſpire you with an affection to it, ſince mine (me thinkes) hath incited me to dedicate to you, as a thing pleaſing to him. For I abſtract herein, from all thoſe innumerable tyes, of dutie, which challer-

ge all that is or can be mine, to be due to your Ladyship and which oblige me with much ioy euer to remaine.

Your Ladyship's.

Most obedient sonne and most humble seruant.

E S.

THE AVTHOVR'S PREFACE, to his ANGEL-GVARDIAN.

MOST blessed Angel, my best and most louing keeper; I dedicate this my litle booke to all the Angels in heauen; but chiefely to thee I offer it from the bottome of my hart, as proceeding out of my affection bent towards thee. And iustly; since thou hast bound me to thee by innumerable benefits; neither dost thou yet forsake me, though long since vnworthie and vndeserving. O my most deare Tutour, thou euen as it were cõpellest me by thy innumerable fauours to liue and die vngratefull. By so much certainly thou proouest thyself the more worthie, by how much the more

wicked thy client is. O most watchfull keeper, thou hast of me an vntoward and sleepie disciple; but such is thine and all thy fellowes goodnesse, as that euen to the verie worst of mankinde you do good. And what haue I to repay for thy so manie yeares most faithfull watching ouer me? better haue I nothing; I will euen giue thee back thine owne, as a present. Often hast thou taught me, in diuerse things instructed me, faithfully admonishing, frequently correcting, day and night defending, and constantly directing me; in a word, thou art really without intermission good towards me. Beholde, I haue here (the best I can) putt in order and writing, for the good of manie, thy Aduertisements, which, as it were from thine owne mouth I haue receiued into my weake and confused memorie; here wilt thou often speake

by my words, and I vtter thy meaning. Go on thus, O my moſt deare Tutour, in teaching me, and with me, others, TO PRAY, and TO LIVE; teach vs how TO DIE. To know this, is to be endued with all neceſſarie ſcience: Ignorance in moſt things elſe is more profitable, then knowledge: and if we be well ſeene in this, of what elſe neede we be ſorie to be ignorant? Teach vs then, O my moſt benigne Angel, how we are TO PRAY, TO LIVE, TO DIE.

THE
ANGEL-GVARDIAN
to his Charge.

22. ARE there not twelue houres in the day? apply therefore thy minde
Ioh. c. 11. hourely both day and night in theſe three demaunds, which according to thy reach and capacitie I will reach thee to vnderſtand. But beginning at the laſt of thy demaunds, I will firſt teach thee TO DIE. It is the greateſt of all buſineſſes, in which a man can erre but once; but that errour will be eternally punished; neither canſt thou beginne to liue to God, vnleſſe firſt thou DIE to thyſelf. Secondly, I will teach thee TO LIVE. For to

desire to make a good ende, and to liue ill, is a childish and ridiculous wish. Neither can one learne TO PRAY well, if he desist not first from doing ill. Friuolous is his prayer, whose action is wicked. Lastly I will teach thee TO PRAY; and if thou wilt giue creditt to saint Augustin, *He truly knowes rightly how to liue, whoe knowes rightly how to pray.* Thus will I teach thee TO DIE, TO LIVE, TO PRAY; and that houtely. I take the dedication of this litle Booke to all the Angels and to me, as a thing done to our honour; but to whose profitt shall it redounde? yf thou wilt harken to me, my will is, and I commaund thee to dedicate and offer it to the most chast yong men, the children of

B. MARIE, which are enrolled into her Virginlike sodalitie. Great is the amitie betweenē them and vs; neither is anie thing more deare to vs, then the most chast familiaritie, which we haue with them. According then to the law and custome of friendship, we will that all that, which is ours, be also theirs. Yf they loue vs, (as without doubt they do) they will louingly embrace our admonitions.

TO THE MOST VERTVOVS AND WORTHIE yong men and others, that are of the Sodalitie of the most Blessed Virgin Marie, Greeting from our Lord, and from his glorious mother.

YEe all honour the most blessed *Virgin Marie* mother of *our Lord*; which is certainly a most holie and ancient institution, since this your honour to her or Sodalitie first beganne vnder the holie Crosse of *our Lord* vpon

the mountaine Golgotha. For the first of this Sodalitie, or this Virgin's first adopted sonne was Sainct Iohn our *Sauiour's* best beloued; hence all you of the Sodalitie and children of this Virgin and mother haue your beginning; but since you are depriued of her presẽce, which saint Iohn enioyed, and that this great Mother is mounted so high aboue all the Quires of Angels, that rightly the Church stileth her *the Queene of Angels*, it will neither be vnfitting nor vnpleasing vnto you to insinuate your selues into an in-

ward familiaritie with them. We dare not denie but the Angels are the deareſt children of that great Mother, and we ought to eſteeme it much, if they vouchſafe to admit vs to be their bretheren. Without all doubt, their friendship is moſt neceſſarie to them, who deſire to be eſteemed the children of ſo powerfull a mother. O yee vertuous children of the Sodalitie; I aſſure myſelf, you deſire to obtaine their friēdship, and you deſire to be Angels, that you may be equall children with them; and for this cauſe I will in-

ſtantly putt into your hands this *Clock of the Angel-Guardians*; to the ende that if the ſhrine be to be honoured in reſpect of the ſainct, I make no doubt, but you will be moſt readie to honour the Angels for their Queene's ſake. For eaſily will he obtaine this Queene to be his Patroneſſe, who hath the courtiers of heauen his ſure friends. I therefore beſeech you and euerie one of you, moſt ſincere Children of the Sodalitie, to vouchſafe cheerefully to looke vpon, and receiue this litle Booke dedicated to the Angels, to their

king and Queene. Neither will the Angels be honoured by you without benefitt to yourselues. For although this friendship proceede not from their equals, yet will it make you become Peeres with them in heauen. MONACHIVM, MICHELMASDAY 1621.

Yours in Christ Iesus.

HIER. DREX.

TO THE CHRISTIAN READER.

I Conceaue, O my Reader, the ſame to be thy deſire, which was heretofore the Poet's wish; and I beliene it to be euerie man's: That, what is ſayd or written, might be short and compendious. So do I intende here in few words, with order and breuitie to teach thee Three things, TO DIE, TO LIVE, and TO PRAY well; Which I endeauour to the honour of the holie Angels, and chiefly of the Angel Guardian. Whoſoeuer thou art, that loueſt the holie Angels, I pray thee deſpiſe not this Booke, which will be of ſo much the greater and more frequent vſe to thee, by how much thy loue encreaſes towards them.

THE

THE I. HOVRE OF THE DAY.

LEARNE TO DIE.

The certaintie of death may teach it thee.

BE mindefull, man, that thou art clay; and that (perhaps shortly) the morning will come, til whose euening thou shalt not liue, or the euening, whose ensuing morning thou shalt not see. *It is decreed, that man shall die.* Death will challenge vs and in deed what is ours. Whosoeuer will learne truly *Hebr. 10.*

how

how *to die*, it is needefull for him to practise it hourely. Why dost thou admit long hopes and delayes? why dost thou busie thy minde with great expectations? to morrow perhaps thou wilt be dust and ashes. O man, walke warily. That black Goddesse Death hangs daily ouer euerie one of our heads; and with a watchfull eye expects the running of the last graine of sand from the houreglasse of our life. Yf thou wilt do any thing, do it quickly. Thou shortly shalt poste hence. Yf thou hast loued Vertue, or committed sinne, that will go with thee; and alone from hence accompanie thee. Beare death in minde.

LEARNE TO LIVE.

The law of Patience may teach it thee.

THis vertue rightly deserues to be esteemed by thee, in the first pla-

ce; it being moſt neceſſary, that thou be well habituated therein. For euery where in this life thou wilt finde many things to be ſuffered. S. Bernard ſaith: A good life is to perſeuer till death in ſuffering euils, and doing good. Whoſoeuer will not ſuffer, refuſeth to liue. *Sorrow* and *paine* shew vs the way to God. He that is afflicted, and murmureth not at it, wanteth not much of attaining to heauen. It is certainly a great euil, not to be able to beare an ill turne. Nothing exaſperateth the anger of a ſore, more then the impatience of the hurt perſon. Yf God vſeth often to wounde, he vſes oftener to cure; eſpecially if one beare his troubles meekely, and with thankes-giuing, and hates not him, from whome they proceede, nor expoſtulates with God's prouidence, and hath not only learnt to shew himſelf good in proſperitie. The difficultie of a battle dures oftentimes the longer, that the crowne of the victorie may be the greater. *Patience* is a breaſt-plate of

proofe. Vertue in ſuffering ouercometh. It is an excellent Canticle, whilſt thou ſuffereſt, to ſing: *Bleſſed be the name of God.* All impatience gaines the encreaſe of a man's owne griefe, the loſſe of a promiſed rewarde, and the deſeruing of a new punishment. Suffer therefore what thou wouldſt not haue, to the ende thou maiſt obtaine what thou wouldſt haue. For ſufferance doth encreaſe recompēſe.

LEARNE TO PRAY.

An Act of Contrition may teach it thee.

O Lord Ieſus Chriſt, true God and man, my Creatour and Redeemer: I am hartily ſory that I haue offended thee, my Lord and God, whome I loue aboue al things; and I reſolutely purpoſe neuer more to ſinne, and to ſhunne

all occasions thereof, as also to Confesse my self, and to performe whatsoeuer pennance shal be enioined me; and in satisfaction for my sinnes I offer thee vp thy bitter passion, the merits of Blessed MARIE that euer-Virgin, and of all the saints in heauen, my owne workes, and my whole life. And I trust in thy infinite goodnesse and mercie, that thou wilt through the vertue of thy precious bloud forgiue me my offences, and grant me so efficacious grace, that I may be able to leade a pious life, and serue thee to my ende; who liuest and raignest with the Father and the Holie-Ghost God, and art blessed without ende.

There is contained in this prayer: 1. an Act of Faith. 2. Sorrow to haue ſinned. 3. the loue of God aboue all things. 4. a purpoſe of a future amendement. 5. an offer of ones ſelfe through Chriſt. 6. a hope of forgiueneſſe through him. 7. a petition for God's grace and aſſiſtance.

SHORT ADVERTISEMENTS touching an Act of Contrition.

CONtrition is ſo precious a thing, that in a moment it is able to expiate a thouſand mortall ſinnes. It reſtoreth man to God, and God's grace to man. It gaines eternal bliſſe, though it happen that he, who hath it, die without oportunitie of Confeſſion. *A ſorrowfull ſpirit, is a ſacrifice to God, God will neuer deſpiſe an humbled and contrite hart.* The chiefe groundworke of Contrition, is the loue of God aboue all things, and it containes three Acts.

The firſt is SORROW for hauing offēded Almighty God, who is moſt

worthy

worthy to be beloued & honored of all aboue all things. Hence it is, that the good, which is loſt by euery mortall ſinne, is infinit; & greater then all gaines whatſoeuer. And the euil, which by euery mortall ſinne is incurred, is alſo infinit, and farre greater then all euils. The loſſe therefore of ſo great a good, and the enduring of ſo great an euill, ſhould with all reaſon impreſſe into vs a greater griefe, then either the loſſe of eſtate or health, or what elſe ſoeuer, or of all togeather. To die a thouſand deathes in this world, is but a ſport, if it be compared with thoſe *eternall* flames of hell, to which one onely deadly ſinne ſubiecteth him.

The ſecond is, A PROPOSE neither for loue nor feare euer to ſinne againe; and to make ſatisfaction for any ſinne committed. By this firme and reſolute purpoſe a man offereth himſelf ſo ready to obſerue God's commaundements, that he may ſay: O Lord, I am reſolued to keepe thy law, and as neere as I can,

O my God, punctually to execute, what thou haſt commanded.

The third is A HOPE OF PARDON, and A PETITION FOR GRACE, ſeriouſly to amende ones life. To Confeſſe, and not amende, is to tempt God; and it auailes not to aske pardon for ones ſinnes, and to fall againe purpoſely into them. The precious bloud and death of our LO. IESVS doth giue vs confidence, that if we aske it, we may obtaine the ſerious amendement of our liues after many a grieuous ſinne committed.

An accuſing of a man's ſelfe, with a purpoſe of amendment after a relapſe into the ſame fault, of which he knew he was to haue had great care.

O My moſt louing God; I an vngratefull and loſt creature a- I

am, do now returne to thee, after hauing tired myſelf in forbidden waies. I now ſeeke thee to be my friend, whome myſelf haue made my ennemie. I haue ſinned againe, and haue fallen into the ſame fault. Alas! I haue admitted into my minde thoſe moſt dangerous thoughts, and haue repeated thoſe moſt wicked words, & haue fallen againe into that fault, which I knew would mightily diſpleaſe thee, and bring much domage to myſelfe. I foreknew how carefully I ought to haue preuented thoſe things, and yet I haue not taken heede; by meanes whereof, O mercifull God, I haue offended thy Diuine Maieſtie, loſt thy grace, depriued myſelf of heauen, and for a baſe and vile pleaſure, am become ſubiect to damnation. I know, O Lord, that I ought to haue loued thee aboue all things. I acknowledge, O my God, that thy law and honour ought to be more deare to me, then all things created; and yet I loue myſelf ſo much to mine owne loſſe, that I ha-